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BACKGROUND OF THE TAFT MISSION TO ROME II

By

JOHN T. FARRELL*

When Archbishop Placide Louis Chapelle left Manila in April, 1901, never to return, his last act as Apostolic Delegate to the Philippines was to accuse the United States Civil Commission of having taken a hostile attitude towards the Catholic Church and her interests. This was in the form of a letter to the head of that commission, William Howard Taft, and it conveyed the writer's disappointment that the Spanish friars had not been restored to their parishes under the protection of the American forces.[1]

Taft could afford to be indifferent as to Chapelle's opinion and could permit himself to hope that he had seen the last of the unfriendly archbishop, but he had no intention to permit his political opposition to the friars to develop into a Philippine *Kulturkampf*. He had enjoyed the helpful co-operation of John Ireland, Archbishop of St. Paul, and of Mrs. Maria Storer, wife of the American Minister to Spain, when he had sought to convey to Rome his ideas of a proper politico-religious settlement in the Islands during the difficult election year of 1900. Through these friends he had made it clear that he was not opposed to the Church as such, only to the supposedly unworthy missionary priests, whose presence in their

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[1]Library of Congress, Taft Papers, Chapelle to Taft, Manila, April 13, 1901. Cf. "Background of the Taft Mission to Rome I," *The Catholic Historical Review* XXXVI (April, 1950), 30. Chapelle's services were no longer of any use, but he was not deprived of his title, neither was he replaced.

former positions of power and influence would make impossible any pacification in the new American possession. He had even made it his business to demonstrate his sincere regard for the Church when he suppressed a move within a portion of the American-sponsored Federal Party to declare the Filipinos' religious independence of the Vatican. He gave his reasons to Mrs. Storer:

> It would have been a serious mistake from our political standpoint to have had any part of the party degenerate into a movement against the Catholic Church and it would have been bad for the Islands, for it would have engendered a religious dispute the result of which no one could foretell. It would too have seriously affected the party and have destroyed its usefulness.[2]

The usefulness of the Federal Party in attracting a broad following in the Philippines was equally important with the continued co-operation of the American Catholics who had been serving as avenues to the Vatican. Mrs. Storer kept up her advice from Madrid or from her vacation spots in France, and, just as she had before, she stressed the importance of the promotion of Archbishop Ireland to the cardinalate as a means of promoting at Rome the political objectives of the McKinley administration. If the Spanish friars were to be ever finally discouraged, it would be only as a result of the decision on the part of the Vatican in favor of the American program for their removal and for a liquidation of their properties. As made known by her to the Cardinal Secretary of State, Mariano Rampolla, the program evoked the idea of a diplomatic mission for negotiations. This, in turn, raised the delicate question of diplomatic relations with the Pope, as such a matter impinged upon American Protestant sensibilities and as the idea was clarified over the course of a year, there were required both a careful preparation of public opinion and severe limitations on the possible implications of the mission. Upon Taft himself was to fall a good share of the preparations as well as the responsibility for conducting the mission himself.

[2] Taft Papers, Taft to Mrs. Storer, Manila, February 22, 1901. Taft sent along here the resolutions of the 'Directory' of the Federal Party which he had secured in order to offset an anti-Vatican declaration of the party's Tondo branch. These repudiated the Tondo declaration; they foreswore on behalf of the Federal Party any intervention in matters of religion; and they gave assurance that any member of the party was free to choose his own religion.

Mrs. Storer used her correspondence with Taft with enough effect to make Rampolla open his mind to John Ireland in May, 1901. She had not elicited a statement from the American official which could be construed as asking for an opening of diplomatic relations, only a generous acknowledgment of regard for their friend of St. Paul, along with a tribute to the latter's standing and importance to the administration in Washington.[3] In a letter of April 23 she had told Taft that the "Vatican should give you Bishop [Thomas] O'Gorman [of Sioux Falls] as a Catholic Prelate in the Philippines to negotiate with you"; further, that "Archbishop Ireland should be sent to Rome by our government as an *American citizen* and their agent to convey our ideas directly to the Vatican. Is it feasible?" The reply to this did not include a commitment beyond a tribute to John Ireland, but it was sent off to Cardinal Rampolla, accompanied by a 'memorial' on behalf of American imperialism which had been drawn up at Mrs. Storer's request by one of Ireland's European clerical friends, Monsignor Eugène Boeglin.[4] Beyond the immediate business of arranging a settlement of the Philippine religious question, Mrs. Storer desired to promote the best liberal interests against reactionaries everywhere, but especially in the United States where the Archbishop Corrigan-Bishop McQuaid forces had again thwarted Ireland's promotion. Her immediate task was, nevertheless, to inspire Rampolla, and once that prelate wrote to Ireland that the Holy See believed the moment had come to regulate in a final and permanent manner Catholic interests in the Philippines, Mrs. Storer left the initiative to her friend who immediately undertook to get in touch with the man responsible, Elihu Root, Secretary of War.

Ireland's negotiations with Rampolla and with Root appear to have taken their respective courses throughout the summer of 1901,

[3] LC, Taft Papers, Taft to Mrs. Storer, Manila, May 19, 1901.

[4] *Ibid.*, Mrs. Storer to Taft, Biarritz, April 23, 1901; Taft to Mrs. Storer, Manila, May 19, 1901. Beoglin's contribution (*idem*, enclosure) was a rather windy exposition of the need for Vatican support of American imperialism, inasmuch as the United States had the most brilliant prospects in this field. He also gave it as his opinion that Archbishop Chapelle was unsuitable as a negotiator and should be replaced by one more respected by the Americans. Cf. Archives of the Diocese of Richmond (hereafter ADR), Ireland to O'Connell, January 6, 1901, for reference to Boeglin's interest in Ireland's getting a red hat; also (*ibid.*), same to same, January 9, 1901, in which Ireland refers to Boeglin's "Cacoethes scribendi."

and a summary of progress appears in his formal communication to the secretary, dated October 13 of that year:

The Honorable Elihu Root, Secretary of War:[5]

Permit me to recall to your attention our conversation at Southampton, and to put into writing, that it may be more clearly stated, the proposition which you there allowed me to lay before you.

The proposition was that the United States government send to the Vatican a Special Commissioner to discuss in its name with the high authorities of the Church the politico-ecclesiastical situation in the Philippine Islands. The purpose in view would be to explain to the Vatican the situation in the Islands as the Government sees it, and the new forms which the government would be pleased to have it take, obtaining at the same time from the authorities at the Vatican the expression of their ideas and wishes—thus preparing the way to a friendly and harmonious cooperation, and suggesting a basis for positive action, in case the government afterwards deemed any such positive action advisable, as, for instance, in the matter of the large landed estates of the religious orders.

Under date of May 23, Cardinal Rampolla, Papal Secretary of State, wrote me as follows: "The Holy See is at the present time much concerned, and justly so, with the religious situation in the Philippine Islands. It believes that the moment has come to regulate in a final and permanent manner Catholic interests in those distant lands, which now are under the civil jurisdiction of the United States. The principal object of the Holy See is naturally a religious one: but that greater success attend the effort, it would be glad to take into consideration the exigencies arising from the new circumstances, in which the Islands are placed. You will understand, Monsignor, how serviceable it would prove in this juncture if there were some one duly authorized to make known to me the wishes and intentions of the United States Government. Will you please bring this

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[5]LC, Root Papers, Box 160, Ireland to Root, St. Paul, October 13, 1901. The first mention of this affair in the O'Connell Papers occurs in a letter of June 7, 1901 (ADR Ireland to O'Connell, New York), at which time the archbishop remarked that he had seen Root and afterwards sent a very long letter to Cardinal Rampolla, relating statements which Root requested that he transmit to the Vatican. The United States was resolved to be more than fair in its treatment of Catholic matters, "but neither McKinley nor Root likes Chapelle." Ireland waited until August to tell Cardinal Gibbons about it. On August 25 (Baltimore Cathedral Archives, 98-Y-9) he wrote to Gibbons that Rampolla had made a formal request "through me to our government." The "idea of regular diplomatic relations is clearly left out; the sole contention being temporary and restricted negotiations on special matters."

matter to the attention of the authorities in Washington, therefore rendering a service to the Church, and, I am pleased to believe, to your Country."

To this letter I made reply that I desired further information as to the precise mind of the Holy See, making clear to the Cardinal that there could be no regular diplomatic relations established between our Government and the Holy See.

Under date of July 2, I received a second letter from the Cardinal in which he wrote: "I understand very well the obstacles to official diplomatic relations between the Holy See and the Government of the United States. What the Holy See has in mind is mere officious [sic] relations, such as there simply would be, if Mr. McKinley would confide to a gentleman, in whom he reposes his trust the honorable mission to journey to Rome, there to regulate the affairs of the Philippine Islands. On both sides there would be no small advantage if there were had an 'entente' regarding those affairs."

It is, then, clearly understood, ab initio, that no idea is had, or is to be had of regular diplomatic relations. The proposal is merely that of a special Commissioner, for specific purposes, regarding questions in which the United States Government is interested, and of which it can treat to advantage only with and through the Vatican.

The chief topic to be discussed would naturally be that of the Church estates in the Islands. The Government, it is presumed, is anxious to have the question of these estates so regulated, as to remove certain obstacles now in the way of civil pacification. On this ground the whole matter of sending to Rome a Commissioner is reduced to a business transaction, such as the Government could treat of with any man, or any corporation, lay or ecclesiastic, without the slightest suspicion being aroused that it is going beyond any of its recognized policies. Around this property question, however, indirectly as it were, there could easily be introduced other matters, the consideration of which would be beneficial both to the Church and to the United States, and upon the settlement of which would depend the harmonious cooperation, unofficial as it must be, of Church with State in the Philippine Islands. Be it remembered that before the United States entered into scene in the Islands there existed there such a close union of Church and State that, when engaged in clearing off old conditions, and establishing new policies, the United States Government runs constantly and necessarily upon the ground now of State now of Church, and is forced, unless there be violent disruption of ties, to recognize at least momentarily the preexisting situation, and deal as to some matters directly with the Church.

Then, such is the organization of the Catholic Church, that in all matters of moment the exercise of authority rests with the Sovereign Pontiff.

To deal with others is to deal with people who cannot act without advice from him, and who are compelled to act upon advice given by him. To treat, for instance, with the Friars in the Philippines about the disposal of their landed-estates, is losing time, and preparing for numerous delays, while all is settled in an instant by direct negotiations with the Sovereign Pontiff.

. . . . . .

I do not know of instances of special commissioners having been sent to the Vatican by the United States Government, with the exception of that of Archbishop Hughes going at the beginning of the Civil War, with the authorization of Mr. Lincoln to state to the Pope and Catholic Sovereigns of Europe the position of the Washington Government vs. the Confederate States. But instances are quite frequent of non-Catholic governments of Europe, which are without official diplomatic relations with the Vatican sending thither commissioners on various matters. This is the fact with Russia, Prussia and England. The latter country, in very recent years, sent two commissioners to the Vatican, one during the Land League troubles in Ireland, and the other when need was felt to alter somewhat the marriage laws in Malta.

The Vatican, accustomed to such unofficial and merely friendly relations, sees no difficulty in having something of the kind take place with the United States in regard to the Philippines. Hence the proposal of Cardinal Rampolla.

The commissioner sent in this instance to the Vatican would in general terms, so far as the President's right to send one, and the duties to be performed, be on a plane with the commissioner sent by Mr. Cleveland to Hawaii. If I am allowed to speak some thoughts of my own, Mr. Secretary, it does seem to me that an opportunity is now offered, which the United States Government ought not to put aside, of obtaining most valuable help in its work of pacifying the Islands.

Of the causes of existing dissatisfaction and uneasiness not a few are politico-religious, chief among which is the property question. Here is an opportunity to remove all such difficulties. Moreover, as you are fully aware, the influence of the Church upon the population is very great: is it not desirable that this influence be turned effectively into aiding the Civil administration, and that measures be taken, so far as possible, to have Church matters regulated along lines that will insure the harmonious, though unofficial cooperation of the Church with the administration?

The Vatican, as I know from personal knowledge, is most kindly disposed towards the United States Government in its labors in the Philippines. On several different occasions it has emphatically rejected overtures made to it by Philippinos [*sic*], to the end that its sympathy might be extended to them. It would be regrettable, I think, if at the present time

things were such that it could not be met half-way by the Government of the United States.

The influence of the Vatican once definitely settled in the Philippines, not only is there pacification [in] those islands but there is pacification in America itself. There has been and there is, among Catholics in America, no slight degree of uneasiness regarding the Church in the Philippines—uneasiness which the political opponents of the Administration are not unwilling to foster. Personally, I am quite conversant with all this—more than you, Mr. Secretary, and your colleagues, possibly, might be. For I have had thrust on me the task of defending the administration, notably in the last presidential campaign, against arguments drawn, sometimes with bad faith, perhaps, but other times with good faith from happenings in the Philippines. Now the way is open to end all this uneasiness. . . .

From conversations with Ireland which had preceded this formal proposition of October 13, Root had been able to inform Taft in September of what the government was being asked to do.[6] Root described Ireland's position "in substance" as one which would make the general divestment of title to the friars' lands the key to the whole difficulty arising from the presence of these undesirables, making possible a settlement "in accordance with our views of public policy." Moreover, it appears from this same letter that Ireland had first broached the subject in a "long interview with [Root] last spring," at which time he had been furnished with copies of Taft's reports, "many other relevant documents," and an oral briefing which summed up the case of the government. Thence Ireland had gone to Europe, where, as Root put it, "he appears to have become familiar with your letters to Mrs. Storer." In addition there had been a considerable correspondence between St. Paul and Rome.

The Archbishop of course understands, what I stated to him very distinctly, that we could not in any event send any political representative to Rome, or discuss any question of Church policy, or the relation of the Church to the State; and that the only question it is possible to consider is whether, if we determine that we want to buy the land in question, the Insular Government shall negotiate for its purchase as a purely business transaction, through an agent sent to Rome, or at some other place and in some other way.

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[6] LC, Root Papers, Root to Taft, War Department, September 5, 1901.

Ireland also understood, according to Root, that there were "serious obstacles in the way of his project," which arose from the "probability of misrepresentation and misunderstanding, making any representation at Rome appear in a false light." The Secretary of War had not informed the President of any of this, and McKinley's "practical sense may veto the proposal at first sight."[7] Taft's opinion was solicited:

> . . . first, whether the course proposed is practicable and desirable in view of conditions on your side of the Pacific; second, whether you have a *man* competent to do the business, and who is he. The Archbishop thought of one of the Commission, [General Luke] Wright especially. I thought of Judge [James F.] Smith. He should be a man who understands the whole situation, and can exhibit all the difficulties attending the future use of the land under its present ownership, and clear headed and strong enough to keep within strict limits as a business negotiator and avoid complications; third, What ought we to buy? All or all except the land on which some of their institutions stand, or a smaller part? And what would be a fair price in gross?[8]

It was fairly put up to Taft to decide what to do, and Root obviously refrained from any clear endorsement of what he labelled as "his [i.e., Archbishop Ireland's] project." It is of some significance, too, that President McKinley had been left out of things, especially in view of past occasions when White House co-operation had not been made available for Ireland's benefit.[9] Root's letter to Taft of September 5 was written when McKinley was in Buffalo to make a speech that day at the Pan-American Exposition; there, the next day, he was shot by an anarchist. The President died on September 14 without ever having approved—and conceivably without ever having known about—the plan to have him send a personal representative to the Vatican. His death was left unmentioned by Taft in a letter of September 26 from Manila, which crossed the above-mentioned instruction from the War Department

[7] "Reflection," said Root, "may lead me to the same conclusion." *Ibid.*

[8] *Ibid.* The reference to Mrs. Storer's letters, and the underscoring of 'man' by Root, may indicate that the secretary did not approve wholeheartedly of the lady's part in the negotiations.

[9] Cf. "Archbishop Ireland and Manifest Destiny," and "Background of the Taft Mission to Rome I," in *Catholic Historical Review*, XXXIII (October, 1947), 269-301, XXXVI (April, 1950), 1-32.

but the attitude conveyed to Root was definitely favorable to going on with the project:

. . . I feel very certain [Taft wrote] that such a plan would work better for these Islands than any other. If we could buy the Friars' lands in the Province of Cavite, the old province of Manila, the province of Laguna, the province of Bulacan, the province of Morong, the province of Bataan and the province of Cebu, we should remove from our path what is now a tremendous obstacle, and what will grow more and more so as pacific methods are adopted here. The title of the Friars to most of these lands is practically indisputable and yet tenants resent being ejected from the lands, or paying rent to the Friars. When any one visits either [*sic*] of these provinces for the purpose of asserting any right of the owners to the lands, it creates a riot. In dealing with the Vatican, we should deal in lump sums, and we could have an understanding, though it need not be put in the contract, that, with the payment of the purchase money, the Spanish Friars were to be withdrawn from the Islands.

I infer from what Archbishop Ireland says that this would be stipulated.[10]

Ireland had written to Taft to ask that, "If it be consistent with your own ideas, and with your position, I beg leave to ask that you give it to Mr. Root as your opinion, that the opportunity now offered be not lost and that negotiations be opened with the Vatican."[11] The Secretary of War may have been a bit surprised to read in the copy of Ireland's letter which was sent to him that, "Personally Mr. Root favors the idea of sending a representative, as suggested by the Vatican." No matter; it was true, as Ireland added: "But of course the final decision rests with the President."[12] But now the President was Theodore Roosevelt.

[10] LC, Root Papers, Philippine Correspondence Personal, Taft to Root, Manila, September 26, 1901.

[11] *Ibid.*, enclosure, Ireland to Taft (copy) no date.

[12] *Ibid.* The whole letter is interesting:

From letters I am receiving from the Vatican, I am led to believe that there all your [Taft's] ideas and proposals are finding ready acceptance. It is not likely that M. Chapelle will return to Manila. The situation of mind in the Vatican has largely been brought around by Mrs. Storer and by your letters to her which she sedulously forwarded to Cardinal Rampolla.

The Vatican at the present moment stands ready to settle definitely the property question, and with it all other matters demanding attention in the Philippines. I have been charged by the Pope to ask our government to send to Rome a representative empowered to treat with the Church authorities on all these matters. There is no question here of formal diplomatic relations. It is a

Root's instruction of September 5 did not reach Taft until October 14, on which date it was promptly answered. Again the head of the Philippine Commission declared himself in favor of sending a man to Rome, stressing—in accord with Ireland's terms—that it was "a mere business proposition." The friars might not desire to sell everything, though "if we could buy everything that the Orders own here I think it would be better." He estimated their holdings at 403,000 acres, worth ten millions of dollars. The agent selected—and Taft suggested that he not be a prominent person, just a bright and active business lawyer—ought to go out to the Islands incognito, learn the whole situation and then go on to Rome "without any advertisement of his business." He could "go to Rome as our agent and not as representing you at all." Taft certainly was not anticipating a trip to Rome for himself at this time. If a member of his commission were to go it would be either General Wright—"His wife is a Catholic, though he is not"—or Judge Smith—"But he is a Catholic, and it might be better to have our negotiator not a member of that church." On this last point Taft believed that "more confidence would probably be had in the result of his negotiations by the people at large if we sent a man who is not a member

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question local and temporary dealing exclusively with the Philippines—a business matter, purely and simply, to be treated in a business-like way.

Personally Mr. Root favors the idea of sending a representative, as suggested by the Vatican; but of course the final decision rests with the President. Before, however, submitting the matter for final adjudication, Mr. Root is to write to you for varied information, especially on the property question, such as would be needed as a basis for possible negotiations.

With the experience acquired by you since your arrival in the Philippines, you must, I assume, be satisfied that the settlement of Church matters would go far towards a permanent pacification of the Islands. You know, too, enough of catholic modes of procedure to realize that a settlement of those matters is no easy task. Here is a great opportunity: the Vatican is now well disposed. We can, just now, obtain what we desire. If it be consistent with your own ideas, and with your position, I beg leave to ask that you give it to Mr. Root as your opinion, that the opportunity now offered be not lost and that negotiations be opened with the Vatican.

It is useless to be dealing with the friars in the Philippines; they can do nothing without an order from the Vatican, and an order from such quarters is at once obeyed by them. It is loss of time to be treating with others than the Pope—especially when as now the Pope is willing to be treated with.

of the Catholic Church."[13] In closing he once more assured Root that the matter was urgent.

By this time all of the Americans concerned—Taft, Mrs. Storer, Root, and John Ireland—had come to view the Philippine religious question without the slightest regard for the friars' claim that they—such of them as had survived the vengeance of the *insurrectos*—deserved to be restored to their proper functions under American protection. Although such was their right under the treaty which had ended the war with Spain—as Chapelle had stoutly maintained—no such restoration was possible if the native politicians were to be brought to co-operate and to supplement military efforts toward a pacification of the Islands.[14] Expediency had been transformed into what passed for enlightened public policy, for the benefit of American public opinion, but a more careful consideration of the feasibility of a mission to Rome would have involved weighing such factors as the influence of the religious orders in Rome, or the unwillingness of the Pope to write off more than three centuries of heroic missionary activity at the nod of an American civil ruler; and, certainly, it was in order to consider the passage of time in which churchmen other than Ireland—Chapelle, for example—would be able to prepare the Holy Father for some resistance. Surely something more than a mere business proposition was implied where the condition of purchase was a banishment of persons, and when Rome would be called upon to take at face value the American case that the religious were unpopular. These things were not to be estimated properly in preparing for action; only American Protestant antipathy to treating with Rome at all was of concern to the principals on the American side.[15] The friars might just as well have been mute pieces of real estate.

When Ireland prepared his summary of the negotiations for his project, that of October 13,[16] he may well have intended that

[13] *Ibid.*, Taft to Root, Manila, October 14, 1901.

[14] Cf. again "Background of the Taft Mission to Rome I," *loc. cit.*, pp. 26-29.

[15] It is curious that little or no attention was paid to opinions of American Catholics in general. When reports of difficulties trickled back to the United States from Rome in 1902 Roosevelt and Root would profess astonishment at the reaction these produced in the way of sympathy for the Pope and criticism of the administration. This will be in part the subject matter for a later article.

[16] Root's private secretary acknowledged receipt of Ireland's letter on October 18. He promised to bring it to his chief's attention as soon as the latter returned to Washington. (LC, Root Papers, semi-official letterbooks, No. 341.)

Root lay it before President Roosevelt. It would serve to prepare the way for a personal interview with that personage. He followed up the letter by a journey to Washington, announcing himself to Root from New York on October 28.[17] On this visit he probably saw the President, for back in New York about a week later he was writing to Monsignor O'Connell that "Theodore is my friend. As a friend he is infinitely preferable to McKinley—and he is surely one privately and publicly." Archbishop Ireland would not tell all of his business in Washington at this time—no need to talk of possibilities and better to wait until he had something definite; but at the moment he was certain of being able to accomplish something important "in the politico-religious world—and the results will please you." He told O'Connell that he expected to return to Washington in two weeks,[18] but there is no evidence that he was back there before December 8, at which time he sent over from the Ebbitt House to the White House a clipping from the New York *Sun*, datelined Rome, November 23, which purported to explain the attitude of Leo XIII toward American and Philippine affairs. The Pope was revealed to be a great admirer of the new American President, and to be equally an admirer of Archbishop Ireland. The writer was simply "Innominato,"[19] but in speaking of a united front of Roosevelt, Leo XIII, and John Ireland, against reactionaries in Germany and in the United States who hated all three of them, the accents were markedly similar to those noted previously in Mrs. Storer's correspondence with William Howard Taft. The writer was, Ireland said, "an exact interpreter of Vatican opinions," and he professed to know who Innominato was. Theodore may have been very glad to read, as the column from the *Sun* had it, that "The Pope looks on Mr. Roosevelt as a statesman and a great power," but at the time he was probably more concerned about another class of opinion, for Ireland told him that he would "see

[17] LC, Root Papers, Ireland to Root, Fifth Avenue Hotel, New York, October 28, 1901.

[18] ADR, Ireland to O'Connell, New York, November 6, 1901.

[19] LC, Roosevelt Papers, Ireland to Roosevelt [Washington] enclosure, De- 8, 1901. Innominato claimed that there had been a substitution made of Monsignor Donato Sbarretti for Chapelle as Apostolic Delegate to the Philippines, "a choice both Church and White House will find reason to approve." In fact, the American authorities were to react unfavorably to the possibility of Sbarretti going to the Philippines. Cf. *infra*.

on Tuesday, as you suggested, the editors of the 'Independent' and the 'Outlook.' "

James Cardinal Gibbons must have been sounded for a reaction about this time, for on December 10 he wrote a brief and polite note to the President in which he said: "I do not see any reasonable objection to such an embassy."[20]

On December 12 Ireland reported that Mr. William H. Ward, editor of the *Independent*, and Mr. Lyman Abbott, editor of the *Outlook*, not only saw no difficulty "in sending to the Vatican a representative to treat of the purchase of the Friars' property, but that their papers furthermore will support such a policy."[21] Two days later, after a conference with Senators William B. Allison of Iowa and John C. Spooner of Wisconsin, he could also report that these gentlemen were now quite favorably disposed to the same idea, and "they have both promised to tell you so."[22] On the fourteenth he was able to arrange a concluding call for this Washington trip with Root. His confidence had waxed considerably when he asked that the Secretary of War see him on this afternoon—so as not to interfere with a possible evening engagement at the White House—since in October he had been timid enough to ask that Root arrange an interview at the latter's residence, so that no newspaper reporters would take note of it. Now, in contrast, he asked for and received an appointment at the War Department.[23]

By the time Ireland left Washington for St. Paul it was known in Washington that Taft was coming home. Having been afflicted with dengue fever, followed by a serious operation for a fistula late in October, the head of the Philippine Commission left Manila with his family on Christmas Eve. He expected to recuperate in the United States and, before returning to his post, to testify before the committees of Congress which were considering legislation important to the civil government of the Islands. A slow transport delayed his arrival in Washington to the end of January.[24] That his

[20] *Ibid.*, Gibbons to Roosevelt, Baltimore, December 10, 1901.

[21] *Ibid.*, Ireland to Roosevelt, Washington, December 12, 1901.

[22] *Ibid.*, Ireland to Roosevelt, [Washington], December 14, [1901.]

[23] LC, Root Papers. Ireland to Root, New York, October 28, 1901; same to same, Washington, December 14, 1901; Root letterbooks, semi-official, November 20, 1901—February 25, 1901, No. 129.

[24] Henry F. Pringle, *The Life and Times of William Howard Taft.* (New York, 1939) I, 215-219.

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trip back to the Philippines might include a visit to Rome must have been the subject of conversation between Ireland and the President, or at any rate was made known to Ireland as a possibility before the first of the new year, 1902. This is evident from what the Archbishop of St. Paul wrote to Roosevelt early in January. If Taft could not go to the Vatican, he wrote, then, perhaps, a good choice would be John W. Foster, a former Secretary of State in the Harrison administration. Although Taft would be the "ideal envoy," Foster was a man of useful linguistic accomplishments, had been Minister to Spain, and could be assisted by Judge Smith of the Philippine Commission. Some haste was necessary because the favorably disposed Leo XIII was so old and frail that he might not last until Taft could go. Then, foreseeing the possibility that Rome would be slow to come to a settlement, requiring that an American mission spend a considerable amount of time in its work, Ireland suggested that Taft would not care to stay long enough at the Vatican but would be in haste to return to his post.[25]

As for Taft himself, no great enthusiasm for the mission to Rome is to be discerned in the letters he wrote to his wife from Washington in February. In the mixture of personal and public matters, the details of which he used to keep up his almost daily reports to her—she was also at the time in poor health and staying in Cincinnati—there was much about politics, about meeting this or that important personage, and about his testimony before the Senate, but there was very little about the friars' problem. Nevertheless, on February 24 he told her that there had been on the eighteenth a conference in the White House at which it had been decided that he would go to Rome. Present at the conference besides himself had been Root, Roosevelt, and Archbishop Ireland. There it had also been decided that Bishop O'Gorman would go along to assist in dealing with the Vatican; Judge Smith was to go, and also some army officer who would act as secretary for the mission and be selected for his knowledge of French and Italian. The army officer turned out to be Major John Biddle Porter, Judge Advocate Department U.S.A.[26]

[25] Cf. Ireland to Roosevelt, St. Paul, January 2, 1902, and same to same, St. Paul, January 3, 1901 in Roosevelt Papers. On January 3 he explained that his suggestion of Foster was only "to meet the contingency of Mr. Taft not being able to go to Rome. For Mr. Taft remains the ideal envoy on Philippine matters."

[26] LC, Taft Papers, Philippine Series Out 4, 1900-1902, Family and Personal:

No news of the above appointments or of the mission itself appeared in the newspapers until April.[27] But there had been a discussion of the possibility of such a plan materializing in comment as early as the first days of January; and carefully qualified approval was recorded in those staunchly Protestant organs, the *Independent*, and the *Outlook*. Thanks to their respective editors having been approached beforehand by Archbishop Ireland they could speak with assurance. An editorial of the *Outlook* of January 4 dismissed as absurd the rumor that the administration was about to send an ambassador to the Vatican. Such a course would compromise our republican intergrity and was not to be even considered, but the editor, nevertheless, hoped that a "special envoy" would be sent to negotiate with the Pope regarding the friars' lands.[28] Likewise the *Independent* carried about this time the cautious statement of the editor that

> We should be quite ready to have the President send a special representative to Rome, not on any ecclesiastical business, but to arrange there at headquarters the financial conditions on which these lands can be sold to the United States. No one need be afraid that this would grow into a Legation at the Vatican.[29]

On the nineteenth of that month the Secretary of War was quoted as saying the government might purchase the friars' estates in the Philippines, for they constituted the greatest of irritations to the people there who would be discontented "as long as they were powerless to engage in farming for themselves."[30] Then in Febru-

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Taft to Helen H. Taft, Washington, February 24, 1902. Cf. Pringle, *op. cit.*, I, 225-226. Major Porter had been a visitor to St. Paul in January. Ireland wrote of it to Denis O'Connell, to whom he sent the major's greetings: "He is a devoted admirer of yours." ADR, Ireland to O'Connell, St. Paul, January 14, 1902.

[27] Washington *Star*, April 26, 1902. There were no appointments in a formal sense, even as executive agents, to any mission to the Vatican. The press accurately reflected the disposition of the War Department to treat the affair as a mere distraction for Taft on the way back to Manila. The story here cited in the *Star* made the first categorical statment that there would be negotiations at Rome and gave it only one sentence in a short account of Taft's movements in and out of Washington. Only five days before (*ibid.*, April 21, 1902), Taft had refused any comment on "the report" that he would visit Rome.

[28] *The Outlook*, LXX (January 4, 1902), 4.

[29] *The Independent*, LIV (January 2, 1902), 57.

[30] New York *Sun*, January 19, 1902.

ary the *Independent* presented the views of a Roman correspondent, Salvatore Cortesi, in an article entitled "The Vatican and the Philippines." Cortesi declared that the Vatican was concerned about the possibility of a generation of Filipinos being deprived of the sacraments by the loss of the principal body of parish priests in the Islands; and this threat to the spiritual lives of six and a half millions of Catholics would arouse the Church to fight. The Pope had high hopes, the author asserted, that the matter could be settled by an American representative to the Holy See, and would be satisfied in the beginning "with a semi-official diplomatic Agent or a simple Commissioner."[31]

Donato Sbarretti was again announced, this time by Cortesi, as a successor to Archbishop Chapelle for Apostolic Delegate to the Philippines. As it happened, however, the former Bishop of Havana, now titular Archbishop of Ephesus, was *persona non grata* to the American government, and he got no further than Washington. Just when the American government decided he would not be suitable is not clear, but on March 18 John Ireland let Root know that Sbarretti had been stopped, that Rampolla had given assurances by cable to St. Paul that "Sbarretti has no mission to treat of affairs." Ireland emphasized his own role in bringing this to pass, and he said that he had told the papal secretary that Sbarretti was "not the proper person to represent the Church in the Philippines, and that he must not go there in any capacity."

> Whatever the mistake in allowing Sbarette [*sic*] to leave Rome the mistake is now fully corrected.
>
> I am absolutely convinced that the interests of the American government demand that the Church be represented in the Philippines by one entirely different in calibre and temper . . . and I do hope that you will have Mr. Taft speak firmly to the Vatican in this sense. Whatever the concessions the Vatican may be induced to make to Mr. Taft, they will count for little unless there be a churchman in the Philippines who is sure to put them into execution. As I have been the one to induce the government to treat directly with the Vatican, I am fully sensible of the responsibility incumbent upon me to see that profit come to the Government from the proceeding. You can count on me to do my duty in this matter.[32]

[31] *The Independent*, LIV (February 20, 1902), 436-439.

[32] LC, Root Papers, Ireland to Root, St. Paul, March 18, 1902. Original holograph letter, also copy in typescript. Virtually all the persons involved

More concern about Sbarretti is shown in an exchange of letters between Taft and Mrs. Storer, a correspondence which was supplied for Root's perusal and which illustrates very well the personal attitudes and ideological interests involved in the background of the mission to Rome. Mrs. Storer told Taft that she had been thinking over the great importance of keeping Archbishop Sbarretti away from the Philippines altogether:

His presence there even for purely diocesan and parochial matters would bring about much annoyance to you and be prejudicial to church interests. He is an unpleasant Latin personality and you could not get along with him in any affairs whatever. This being the case, I have been thinking over the very best way to make it sure that Mgr. Sbaretti shall not go at all to the Philippines and the most certain way is that the executive power at the Vatican should know just what you think and wish in the matter. They are now thoroughly convinced of the importance of working with and for the government, and are anxious to do nothing which would not further the interests of American civilization and pacification. Archbishop Ireland has told them that you don't want Monseigneur Sbaretti there and has given the objection of Secretary Root as an explanation but the Italian mind always wishes direct proofs. Their methods are circuitous and when they wish to get anything they color all the surrounding atmosphere to suit the case and they think the Anglo-Saxon race does the same way. They know that Archbishop Ireland personally wishes Bishop O'Gorman to go to Manila as Archbishop and to help you there in the school question and all the other important work and they believe that in urging this the Archbishop might give your mind the requisite bent in order to help Bishop O'Gorman.

At least such is my experience and all the truth that I have succeeded in hammering into the executive Vatican mind has come from direct evidence as to the opinions of yourself and of Theodore on the broad questions where the Church and the Government touch, and where there is but one policy for the interests of both. I still think that a letter written by you to me merely stating your views and in no sense confidential would if transmitted (personally and confidentially) to Cardinal Rampolla let the daylight into his mind more clearly than any other method. It worked perfectly and thoroughly in the matter of Archbishop Chapelle. It would have been deplorable indeed if the Cardinal, shut up as he is in the Vatican, could judge only by the reports of his own delegates—The idea he would

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spelled Sbarretti's name with one 'r.' For that reason the numerous times the name appears in the correspondence quoted it has not been accompanied by the customary [*sic*].

have formed of you and of your aims! That you and the whole Commission were sent (as emissaries of that European bug-bear "Free Masonry") to drive out the catholic church and organize protestant invasion. Through your own clear statement to me of what you believed and wished he has got at the truth and has been able to know you personally and to have confidence in you. Should you feel like enlightening him further, I believe that it ought to be done at once and would suggest that I could send such a letter, perhaps more surely and safely by the hands of Bishop O'Gorman, than by the ordinary mail. The Cardinal always gets my letters by post, but I never feel quite sure that they may not be opened and read previously. The most important letters from you I sent to him—two by Archbishop Ireland a year and a half ago—and one last autumn by a young American priest who has now left Rome.[33]

Mrs. Storer had been back in the United States since sometime in March,[34] and Taft furnished the reply to the above very quickly. In fact, the two letters are both dated at Cincinnati, April 14, as is the letter of transmittal to Root. Taft acknowledged that he was going to confer with the Pope for a settlement in the Philippines "in such a way as that justice shall be done to the church and her interests on the one hand, and the . . . Philippine government and the people . . . on the other, and a condition be brought about in which it shall be entirely possible to have a complete separation of church and state."

The unusual circumstances under which there is a transfer of sovereignty from a government like Spain, with whom the catholic church is in intimate property, governmental and church relations, to a government in which the church and state must be separated, require exceptional measures to attain what is necessary. This explains the proposed action of the President. This method of settlement of all the questions arising, and

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[33] LC, Root Papers, enclosure in Taft to Root, Cincinnati, April 14, 1902: Mrs. Storer to Taft, Cincinnati, April 14, 1902.

[34] She was trying to get for her husband a better post than Madrid, but all was not going well on that score. Cf. Roosevelt Papers, Mrs. Storer File. On January 30 she wrote from Biarritz that she wondered who was making trouble between herself and the President. She suspected it was some Ohio politician. In Washington on March 28 she told Roosevelt that she had been pained to hear him utter a remark at a dinner party reflecting suspicion of Archbishop Ireland's motives. It was, she said, "unjust both to him and to yourself." "Doubt the motive and you strike at the whole man and his influence." Mrs. Storer to Roosevelt, Biarritz, January 30, 1902, and same to same, Washington, Shoreham Hotel, March 28, 1902.

there are many, has been suggested by the Vatican through Archbishop Ireland, and it strikes me and, I believe, the President and Secretary [of War] as the direct American method of accomplishing what both parties desire, to wit: by dealing directly with the great statesman at the head of the great world-extended religious corporation, the Catholic Church, who must through its head or through some agent be a party to the settlement. I have been considerably troubled however to know whether the sending of Archbishop Sbaretti to the United States with the announcement that he is on his way to the Philippines may not interfere with the proposed method of settlement. I should not have the slightest hesitation in meeting a representative of the Church and settling all these matters at Manila, if it were possible to expect that such an agent would have plenary powers; but it has not heretofore been the practice of the Vatican, as I have understood it, to delegate such large powers as are needed to bring about the settlement which we desire. More than this, I do not hesitate to be frank with you in saying, that Archbishop Sbaretti, whom I myself have never met, is *persona non grata* to the Secretary of War. There were certain circumstances surrounding the settlement of the very simple questions that arose between the United States and the Catholic Church in Cuba and Porto Rico, in which Archbishop Sbaretti appeared as the representative of the church, which convinced the Secretary of War that he never could again undertake to deal with Archbishop Sbaretti with any satisfaction to himself. I do not refer in detail to what these circumstances are because I think it is unnecessary. It seems to me sufficient to say that in the opinion of the Secretary it would retard rather than aid a satisfactory solution of the questions now arising at Manila should Archbishop Sbaretti appear as the representative of the Church. I sincerely hope therefore that the report that he is going to the Philippines as a delegate of the Vatican is not true.[35]

That this rejection of Sbarretti reached Rampolla is something that cannot be known with certainty. At least Root did not make any notation to the effect that he disapproved sending it, as he did with a letter submitted by Taft which would have conveyed to Bishop O'Gorman official notice that his expenses for the trip to Europe and return would be covered by the advance of funds from the disbursing officer of the Philippine Commission. Taft told Root that he understood it was agreed that the bishop should have the letter as well "to evidence the cause of his errand to Rome."[36]

[35] LC, Root Papers, enclosure in Taft to Root, Cincinnati, April 14, 1902; Taft to Mrs. Storer, Cincinnati, April 14, 1902.

[36] LC, Root Papers, Taft to Root, Cincinnati, April 7, 1902, and enclosure Taft to O'Gorman, Cincinnati, April 8, 1902.

At the bottom of that enclosed letter Root penciled the notation, "Not approved and not sent," and added his initials. Whatever he thought of the subsequent Taft-Storer exchange, which he was also asked to sanction, he left no record.

Root was away on a short trip to Cuba when Taft saw fit to confirm publicly the report that he would visit Rome on business for the Philippine Commission.[37] In itself this may have been a coincidence of no importance, but some policy is surely implied in leaving to Catholics the license to predict an occurrence which any one of the officials concerned could have announced as coming, and which had been decided upon back in February; yet the whole business could have been dropped with hardly an official trace remaining to compromise the administration, any time before the end of April. The *Catholic World* for April had given notice of a forthcoming "Commission to the Vatican," and prophesied that the American government would propose "the most equitable terms" for dealing with the friars' property. This was cited as a happy contrast to the contemporary actions of governments of so-called Catholic countries in dealing with religious orders. America dealt fairly: if the government must take property it gives compensation.[38] The New York *Sun's* 'Innominato' had supplied an almost ecstatic column from Rome for the issue of April 6, welcoming the news of a diplomatic [*sic*] commission from the United States to the Vatican. Leo XIII's known partiality for the United States, dating back to the 1880's when the Holy Father had approved the plan for a Catholic university, was compared favorably with the opportunistic wooing of American public opinion by the Kaiser William II.[39] The same column referred approvingly to the selection of Bishop O'Gorman as "Ecclesiastical Chancellor of the Commission." Nevertheless, when O'Gorman's arrival in Rome was reported in the same place, on May 25, there was no reference to his having any official status beyond that of an advance agent for the head of the Philippine Commission. Avoiding any misinterpretation on that point, the correspondent then went on to mislead the *Sun's* readers about the

[37] Washington *Star*, April 26, 1902, and cf. *supra*, note 27.

[38] *Catholic World*, LXXV (April, 1902), 132.

[39] New York *Sun*, April 6, 1902. The American press was then giving much attention to the visit to the United States by Prince Henry of Prussia. 'Innominato' was very anti-German. Cf. *ibid.*, January 26, 1902.

attitudes of two American Presidents toward the mission. McKinley was said to have approved of it before his assassination; as for Roosevelt, he was said to have "at once thought the idea an excellent one."[40] Excellent reporting, commented the editor of the *Independent*, and a lesson for those papers opposed to Archbishop Ireland which were more Democratic than Catholic. It was recalled that the *Independent* had advocated a special mission to the Vatican long before.[41]

The measured views of Taft himself were presented in two articles, both of them appearing in May, one before he set sail for Europe, the other after he had embarked.[42] The scope of presentation was roughly the same in each article and each surveyed the whole problem of the American occupation; likewise, the effect in each article was to emphasize that a liquidation of the friars—socially and politically—was a necessary step towards fulfilling the obligations the United States had assumed. Taft made it clear that he was extremely gratified to be able to say that there was a predominantly Christian population in the Philippines. Therefore, it promised to be feasible to train the population for self-government, and in this respect the United States had not the same problem that the British faced in India and parts of Africa where the populations were not earlier prepared for assuming responsibility by the work of missionaries. Moreover, the Filipinos were very much attached to the Catholic Church. This strong attachment was equalled in intensity only by their hatred of the friars whose

[40] New York *Sun*, May 25, 1902. McKinley was described as having been at first a bit hesitant out of fear of "anti-Americanist" attacks—by which 'Innominato' probably meant attacks on the part of Ireland's enemies. Then, as the column set it forth, after Roosevelt had agreed to the proposal for a mission to the Vatican, Taft had said he would go if Ireland would consent to accompany him—but he had to be satisfied with O'Gorman.

[41] *The Independent*, LIV (May 29, 1902), 1315-1316.

[42] Cf. "The People of the Philippines," *The Independent*, LIV (May 1, May 8, 1902), 1018-1020, 1099-1104; and "Civil Government in the Philippines," *The Outlook*, LXXI (May 31, 1902), 305-321. Both articles were by William Howard Taft. For the second of these the business manager of the *Outlook*, William B. Howland, sent Taft a check for $200 and a note in which he offered congratulations for the "absolute frankness and clearness" with which it had been set forth that the mission was "merely a business transaction." This was important because the Vatican obviously desired to give things a "diplomatic appearance." LC, Taft Papers, Howland to Taft, New York, June 11, 1902.

predecessors had brought them Christianity in the first place. It was this friar problem—and the reader might find the author's presentation of it a paradox to end all paradoxes—which now made it expedient for him to go to Rome and negotiate with the Vatican. The object would be to rid the Islands of undesirable representatives of the Church and to open the fields to an American and native clergy. If unjust critics saw in the negotiation he was about to undertake "the establishment of diplomatic relations with the Vatican, and a departure from the traditions of our Government in this regard," then he could only say that "such a negotiation seems to be an indispensable condition precedent to the proper separation of the interests of Church and State in the Philippines."[43]

It was about the middle of May, as Mrs. Taft recalled it,[44] that the Italian steamer *Trave* bore the American representatives out of New York toward Naples and Rome. No fault of preparation indicated that they were a diplomatic group undertaking a mission to a sovereign power.[45]

The Catholic University of America

[43] "Civil Government in the Philippines," *loc. cit.*, p. 321.

[44] Mrs. William Howard Taft, *Recollections of Full Years* (New York, 1914), p. 236. She was detained by son Robert's scarlet fever and had to take another boat. Mr. Taft's mother took her place on the *Trave*, but this writer has seen no evidence that the elderly lady decided that her boy needed to be protected from the machinations of the papists. Cf. Pringle, *op. cit.*, I, 226.

[45] Nor were Root's instructions to Taft liable to the least misconstruction on this score. For these instructions cf. National Archives, Records of the Bureau of Insular Affairs, Cable Correspondence with Governor Taft, Rome, Italy. Selected portions of this correspondence were published as *Papers Relating to Friars Land Negotiations* in *Annual Report of the Secretary of War, 1902* (Washington, 1902), I, 233-261. This material will be used in a subsequent article.

MISCELLANY

THE THIRTY-FIRST ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION, CHICAGO, DECEMBER 28-30, 1950

The thirty-first annual meeting of the Association was held at the Hotel Stevens in Chicago on December 28-30, 1950. The attendance was considerably under the number who were present in Boston the previous year with 128 registered which was twenty-three under the figure for 1949. There were fifty and thirty-five present, respectively, at the two luncheons on the second and third days with about fifty or sixty at the general session on the "Church on the Frontier around 1850" and at the business meeting on Friday, December 29. The joint session with the American Historical Association drew the largest audience which counted between 100 and 125.

The Executive Council held its meeting at luncheon on the first day. The transactions of the business meeting on December 29 can be followed in the reports which follow in this issue of the REVIEW. On the first afternoon the joint session on "The European Confessional Parties" was chaired by Raymond J. Sontag of the University of California with Robert F. Byrnes of Rutgers University and John K. Zeender of the University of Massachusetts reading papers on the French Catholic political groups and the German Center Party respectively. The discussion was led by Francis A. Arlinghaus of the University of Detroit and was lively enough to last beyond the usual time for the meeting to adjourn. Felix Oppenheim of the University of Delaware who was scheduled for the discussion period was prevented by illness from attending.

On the second morning the Association devoted its time to a discussion of two phases of the Church on the American frontier around 1850 with John B. McGloin, S.J., of the University of San Francisco reading a paper which dealt largely with the advent of Archbishop Alemany to the Pacific Coast late that year and John W. McGee of St. Andrew's Cathedral, Grand Rapids, treating the Church in the central and southwestern parts of Michigan from around 1830 to the Civil War. Paul Kiniery of Loyola University, Chicago, served as chairman and introduced Sister M. Evangeline Thomas of Marymount College, Salina, and Vincent Tegeder, O.S.B., of St. John's University, Collegeville, who brought out many interesting aspects of the frontier Church which had been suggested by the two papers. At the luncheon on Friday, December 29, the subject was devoted to American Catholic archives and manuscript collections with Margaret Norton of the Illinois State Library serving as chairman and

Ernst Posner of The American University leading a discussion on the two papers. The authors of the papers were Henry J. Browne of the Catholic University of America and Thomas T. McAvoy, C.S.C., of the University of Notre Dame. Father Browne's paper dealt with the American Catholic archival tradition with a survey of what had been done—and not done—to date in the matter of preserving and properly arranging the records of the Church while Father McAvoy emphasized the work of James Farnham Edwards in his gathering of the impressive collections of diocesan and personal papers which are today deposited in the archives of the University of Notre Dame.

The final day of the meeting was marked by the presidential luncheon at which the John Gilmary Shea Prize of the Association for 1950 was awarded to John H. Kennedy for his volume, *Jesuit and Savage in New France,* published by the Yale University Press. It was not possible for Mr. Kennedy to be present so he designated that his friend, James Edward Roohan, assistant professor of history in the State University of Iowa, should receive it for him. The committee for the award also gave honorable mention to the volume of Colman J. Barry, O.S.B., of St. John's University, Collegeville, entitled *The Catholic University of America, 1903-1909. The Rectorship of Denis J. O'Connell.* Following the award of the prize, First Vice President A. Paul Levack introduced the President, Waldemar Gurian of the University of Notre Dame, who read his presidential address on the subject of "Louis Veuillot" which was published in the January issue of the REVIEW.

The thirty-second annual meeting of the Association will be held at the Hotel Statler in New York on December 28-30, 1951.

The reports of the officers and the committees of the Association for 1950 follow.

Report of the Treasurer:

ACCOUNT I—GENERAL FUND

Investments, December 15, 1949		$5,500.00
Cash on hand, December 15, 1949	$4,211.60	
Receipts:		
Annual dues	5,085.50	
Income from investments	354.45	
Registration fees of annual meeting	163.83	
Donations	3.00	
Miscellaneous	1.73	
Redemption of United States Savings Bond, Series G	5,208.50	—5,500.00
TOTAL	$15,028.61	

Disbursements:

Office expenses:				
Rent of office and telephone service	$ 74.00			
Supplies and sundry	302.39			
Secretary's salary	1,041.68	$1,418.07		
Annual meeting expenses—1949		110.00		
Catholic Historical Review		3,446.00		
Exchange on checks		2.32		
Baumgartner, Downing & Co.—				
Stocks and Bonds		5,858.44	10,834.83	+5,858.44
Balance on hand, December 15, 1950			$4,193.43	
Investments, December 15, 1950				$5,858.44

ACCOUNT II—REVOLVING ACCOUNT
Publication of Documents

Cash on hand, December 15, 1949			$1,741.94
Receipts:			
Stock, *United States Ministers to the Papal States*	$48.00		
Stock, *Consular Relations*	42.00	90.00	
Total receipts			$1,831.94
Disbursements:			
Catholic University of America Press for binding 100 copies of Stock, Volume I	$61.80		
Total disbursements		61.80	
Balance on hand, December 15, 1950			$1,770.14

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SUMMARY

Investments—Account I		$5,858.44
Cash on hand:		
Account I	$4,193.43	
Account II	1,770.14	
Total cash on hand	$5,963.57	

INVESTMENTS

Purchased from Baumgartner, Downing and Company	
93 Shares—Bank of America Stock	$2.220.00
50 Shares—Montana Power Company	1,162.50

Morris and Essex Railroad Company Bonds			1,198.94
New York Central and Hudson River Railroad Bonds			1,277.00
			$5,858.44
Redemption of $5,500.00 U. S. Savings Bond, Series G		$5,208.50	
Income from investments:			
Interest: U. S. Savings Bond	$ 68.75		
Morris & Essex	70.00		
New York Central and Hudson River RR.	70.00		
	$208.75		
Dividends: Bank of America	93.20		
Montana Power Co.	52.50		
	$145.70	354.45	
		$5,562.95	5,562.60
			$ 295.84

Respectfully submitted,
JOHN K. CARTWRIGHT, *Treasurer*

Report of the Committee on Nominations:

President: A. Paul Levack, Fordham University

First Vice-President: Raymond J. Sontag, University of California

Second Vice-President: Edward A. Ryan, S.J., Woodstock College

Executive Council: for three-year terms to replace John F. Bannon, S.J., and George B. Flahiff, C.S.B.

Raphael N. Hamilton, S.J., Marquette University
Hugh J. Nolan, La Salle College, Philadelphia

Committee on Nominations:

Joseph G. Dwyer, Iona College, *Chairman*
Robert E. Carson, O.Praem., Southeast Catholic High School, Philadelphia
Mary P. Holleran, St. Joseph College, West Hartford

Committee on Program:

Walter W. Wilkinson, Georgetown University, *Chairman*
Charles R. Gellner, Library of Congress
Annabelle M. Melville, St. Joseph College, Emmitsburg

For three-year term on Committee for the John Gilmary Shea Prize:
Michael B. McCloskey, O.F.M., St. Bonaventure University

Committee on Nominations, 1950,
WILLIAM B. READY, *Chairman*
University of California
JOSEPH W. SCHMITZ, S.M.
St. Mary's University, San Antonio
SISTER M. HILDEGARDE YEAGER, C.S.C.
Dunbarton College

Report of the Secretary:

At the close of this annual meeting our Association enters upon its thirty-second year of life. With the peril and uncertainty that now hover over our country and the world at large we can only hope and pray that the year ahead may not be as disruptive of scholarly pursuits as the omens of the present hour would seem to foretell.

Last year at Boston the secretary reported a drop of ten in the total membership during 1949 under the figure for December, 1948, a loss which was attributed in the main to our being forced to raise the dues to $7.00 a year. Although our expenses are now, if anything, higher than they were a year ago and the printing of our quarterly journal is still costing over $1,000 per issue, I am happy to announce that the loss in membership has been overcome and that today we have six more than the Association has ever had enrolled in its history. The following figures will make our status clear to you:

Membership, December 15, 1949		843
Resignations	30	
Deaths	12	
Delinquents	54	96
		747
Renewals	11	
New members	101	112
Membership, December 15, 1950		859

This final figure is, therefore, sixteen more than last year, an increase which is accounted for principally by the fact that the 101 new members are six above the number reported for any year in the past decade. To be able to enlist over 100 new members speaks well for the viability of our Association in these parlous times. During 1950 twelve of our members

were taken in death and for those whose names I shall read I ask a remembrance in your Masses and prayers:

Most Reverend Christopher E. Byrne
Thomas H. Cannon
Martin H. Carmody
Sister Adele DeMore
Reverend Joseph Ludwig
Most Reverend Joseph F. McGrath
Most Reverend John T. McNicholas, O.P.
Thomas F. O'Connor
Most Reverend James T. O'Dowd
Sister Regina Mercedes Rigney
Reverend John F. Ross
Very Reverend Fintan G. Walker

The gains which the Association has made over the last decade can best be appreciated if I tell you that on December 15, 1940, the total number of members reported was 690 whereas today we have 859 members. This increase of 169 marks a solid advance and it is balanced by the fact that in 1942—the first year of the decade for which we have exact statistics—the CATHOLIC HISTORICAL REVIEW had 276 subscribers whereas today it has 446, a gain of 170. When we total the members with those who are only subscribers to the REVIEW and then add the 130 exchanges it means that our quarterly journal is now reaching an all-time high of 1,435 persons and institutions. It is not yet all that we might wish for it, but I think you will be gratified to learn that we are not only holding our own but gaining some ground each year. I should like also to call your attention again to the splendid report of our treasurer, Monsignor Cartwright, which you have just heard read. After receiving the approval of the Executive Council last Christmas week in Boston, Monsignor Cartwright converted the Association's investments of $5,500 in government bonds into solid and reliable stocks. As a consequence of his wise action the Association today shows a return of more than $200 in income over that of a year ago from these investments. Moreover, this is not all that these stocks will yield per annum as a full year has not yet expired since the conversion of the government bonds. We all owe a genuine debt of gratitude to Monsignor Cartwright for taking the time and care from his busy life to supervise so intelligently the finances of the Association and thus to enable us to realize the maximum return on our invested funds. The names and addresses of our 101 new members are as follows:

Most Reverend Thomas A. Boland, 178 Derrom Avenue, Paterson 4, New Jersey

Reverend Raymond S. Bohrer, Sacred Heart Church, Rockwell, Iowa

Mr. Colin F. Brown, 6511 7th Place, N.W., Washington 12, D.C.

Mr. Thomas N. Brown, 1821 W. Marquette Blvd., South Bend, Indiana

Most Reverend Charles F. Buddy, 1528 Fourth Avenue, San Diego 1, California

Most Reverend Joseph A. Burke, 401 Woodward Avenue, Buffalo 14, New York

Sister M. Canisius, C.S.C., 535 Boylston Street, Brookline 46, Massachusetts

Most Reverend Mark K. Carroll, 307 E. Central Avenue, Wichita 2, Kansas

Mother Mary Peter Carthy, O.S.U., College of New Rochelle, New Rochelle, New York

Mr. Joseph Caruso, 75 Terrace Avenue, Hasbrouck Heights, New Jersey

Mr. William T. Cavanaugh, 24 Hook Mountain Road, Pine Brook, New Jersey

Dr. Alice M. Christensen, Our Lady of the Lake College, San Antonio 7, Texas

Sister M. Loretta Claire, O.P., Caldwell College, Caldwell, New Jersey

Mr. A. P. Cocco, Seton Hall University, South Orange, New Jersey

Mr. John J. Collins, Fordham University, 302 Broadway, New York 7, New York

Dr. George B. Cooper, Trinity College, Hartford 6, Connecticut

Reverend Louis I. Cunney, St. John's Seminary, Brighton 35, Massachusetts

Most Reverend David F. Cunningham, 1400 Park Street, Syracuse 8, New York

Reverend Thomas W. Cunningham, Seton Hall University, South Orange, New Jersey

Reverend John M. Daley, S.J., Georgetown University, Washington 7, D. C.

Reverend John J. Daly, M.M., Catholic University of America, Washington 17, D. C.

Reverend Dominic J. Del Monte, 91 West 23rd Street, Bayonne, New Jersey

Miss Catherine B. Dillon, 4145 Cleveland Avenue, New Orleans 19, Louisiana

Sister Joan Marie Donohoe, S.N.D., Trinity College, Washington 17, D. C.

Sister Mary Dolores, Librarian, Santa Maria University, Roosevelt Boulevard, Ponce, Puerto Rico

Very Reverend John J. Duggan, 408 N. Charles Street, Baltimore 1, Maryland

Reverend Patrick J. Dunning, C.M., All Hallows College, Dublin, Ireland

Miss Elizabeth Edmundson, House of the Pine Junior College, Norton, Massachusetts

Reverend Arthur J. Ennis, O.S.A., 25 via s. Uffizio, Rome 9, Italy

Reverend Richard B. Farley, C.S.P., St. Paul's College, Washington 17, D. C.

Reverend Denis Fitzgerald, M.S.SS.T., Box 30, Silver Spring, Maryland

Miss Mary R. Flaherty, 564 Broadway, South Boston 27, Massachusetts

Reverend George J. Flanigen, 214 East 8th Street, Chattanooga 2, Tennessee

Most Reverend Walter A. Foery, 1234 James Street, Syracuse 3, New York

Most Reverend Mariano S. Garriga, 620 Lipon Street, Corpus Christi, Texas

Sister Cecilia Gertrude, 135 West Maryland Avenue, Indianapolis 25, Indiana

Reverend Emmet Gleeson, O.Carm., 1600 Webster Street, N.E., Washington 17, D. C.

Reverend Francis A. Glenn, 1400 Locust Street, Pittsburgh 19, Pennsylvania

Reverend Thomas F. Glynn, 170 Sisson Avenue, Hartford 5, Connecticut

Miss Grace H. Green, Box 8, Honor, Michigan

Most Reverend Merlin J. Guilfoyle, 3321 16th Street, San Francisco, California

Mr. Thomas J. Hickman, Fordham College, New York 58, New York

Most Reverend Francis E. Hyland, 222 E. Harris Street, Savannah, Georgia

Most Reverend Jules B. Jeanmard, Bishop's House, Lafayette, Louisiana

Mr. John Kamerick, Marycrest College, Davenport, Iowa

Most Reverend Raymond A. Kearney, 378 Clermont Avenue, Brooklyn 5, New York

Reverend Ralph Kelley, Annhurst College, South Woodstock, Connecticut

Sister Margaret Jean Kelly, Marylhurst College, Marylhurst, Oregon

Mr. John H. Kennedy, 4707 MacArthur Boulevard, Washington 7, D. C.

Most Reverend Francis P. Keough, 408 N. Charles Street, Baltimore 1, Maryland

Mr. Frank Klement, Marquette University, Milwaukee, Wisconsin

Most Reverend Henry T. Klonowski, 1213 Prospect Avenue, Scranton, Pennsylvania

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Reverend Paul E. Lang, Seton Hall University, South Orange, New Jersey

Dr. Paul R. Locher, Georgetown University, Washington 7, D. C.

Mr. Martin J. Lowery, De Paul University, 2322 Kenmore Avenue, Chicago 14, Illinois

Mr. Charles McK. Lynch, 35-29 87th Street, Jackson Heights, Queens, New York

Miss Margaret P. Lynch, 215 Terrace Place, Brooklyn, New York

Mr. Thomas E. Lynch, St. Joseph's College, Philadelphia 31, Pennsylvania

Miss Rose L. McCormick, 173 Hedley Avenue, Central Falls, Rhode Island

Reverend John W. McGee, 267 Sheldon Avenue, S.E., Grand Rapids 2, Michigan

Mr. Paul C. McGrath, 10 Washington Park, Newtonville 60, Massachusetts

Most Reverend Eric F. MacKenzie, 1321 Centre Street, Newton Centre 59, Massachusetts

Reverend Vincent deP. McMurry, St. Charles College, Catonsville 28, Maryland

Most Reverend James A. McNulty, 410 Plane Street, Newark 2, New Jersey

Reverend Paul J. Maguire, St. Patrick's Church, Dougherty, Iowa

Sister Virginia Marie, Mount Saint Joseph Academy, 637 Cambridge Street, Brighton 35, Massachusetts

St. Mary's Seminary Library, Roland Park, Baltimore 10, Maryland

Most Reverend Sidney M. Metzger, 1014 N. Mesa Avenue, El Paso, Texas

Most Reverend Albert G. Meyer, 1108 E. 2nd Street, Superior, Wisconsin

Very Reverend R. Morin, SS.CC., 1108 Bishop Street, Honolulu 9, T. H.

Most Reverend Joseph M. Mueller, 2221 Nebraska Street, Sioux City, Iowa

Right Reverend Joseph M. Nelligan, 200 Ware Avenue, Towson 4, Maryland

Reverend John G. Nolan, 28 West Sidney Avenue, Mount Vernon, New York

Right Reverend Edmund J. O'Connor, 6 Parkway, Silver Creek, New York

Mr. John O'Connor, Jr., 5440 Kipling Road, Pittsburgh 17, Pennsylvania

Reverend Neil O'Connor, 124 S. Hamilton Street, Saginaw, Michigan

Mr. Eugene J. O'Neill, 78 Barbey Street, Brooklyn 7, New York

Reverend Diomede Pohlkamp, O.F.M., St. Anthony's Hospital, Louisville, Kentucky

Mr. Edward J. Power, 20235 Prevost Street, Detroit 35, Michigan
Reverend James E. Powers, S.J., 156 Danforth Street, Portland, Maine
Mr. William J. Roche, 459 Lexington Street, Waltham, Massachusetts
Reverend William J. Rooney, 5300 W. 24th Street, Cicero 50, Illinois
University of Scranton Library, Scranton 3, Pennsylvania
Mr. William S. Selfe, 104-21 35th Avenue, Corona, New York
Dr. William O. Shanahan, University of Notre Dame, Notre Dame, Indiana
Reverend John J. Sheehan, 543 Bridge Street, Lowell, Massachusetts
Most Reverend Bernard J. Sheil, 3546 N. Paulina Street, Chicago 13, Illinois
Mr. Bernard J. Stack, 75 Victory Road, West Orange, New Jersey
Sister M. Colette Standart, 901 Upshur Street, N.E., Washington 17, D. C.
Reverend David F. Sweeney, O.F.M., 14th and Shepherd Streets, N.E., Washington 17, D. C.
Mr. Boleslaw Szczesniak, University of Notre Dame, Notre Dame, Indiana
Mr. Eldon M. Talley, College of New Rochelle, New Rochelle, New York
Mr. Brian Tierney, Pembroke College, Cambridge, England
Reverend John J. Tierney, S.S., St. Charles College, Catonsville 28, Maryland
Mr. Gaetano L. Vincitorio, 268 Franklin Avenue, Brooklyn 5, New York
Sister Mary Viviana, S.S.N.D., 69 Alleghany Street, Roxbury 20, Massachusetts
Very Reverend Felix White, M.M., Maryknoll Junior Seminary, Mountain View, California
Reverend John J. White, 44 Jackson Street, Paterson 3, New Jersey
Reverend Joseph J. Wisniewski, 103 N. Longcommon Road, Riverside, Illinois
Mr. Albert C. Witterholt, 228 Flatbush Avenue, Brooklyn 17, New York

The affairs of the CATHOLIC HISTORICAL REVIEW are, I am glad to say, likewise in good condition. We have overcome the deficit of last year and are now able to pay our way as we go with a very slight margin. Printing costs are still ruinously high and for that reason there is no immediate prospect of reducing the dues to the old figure of $5.00 a year or moving the subscription rate back to $4.00 annually; but we have not forgotten the promise made a year ago to do that as soon as circumstances permit. If we but had the necessary funds we could, for example, launch a work which cries out to be done by a group such as our own, namely, to supervise and install markers at some of the chief sites of American Catholic history and to advance the restoration of old buildings and monuments like the several ancient churches of southern Mary-

land which, in a sense, were the cradles of our faith in the eastern section of the United States. These things we cannot finance now but the Association does stand ready to lend all the assistance it can by way of supervision and direction for these worthy projects. Meanwhile the pledge of your continued loyalty represented in the gains I have just quoted strengthens the hope that some day the Association can undertake substantial assistance to the important work of preserving the memory of the places that are sacred to our American Catholic past.

During the past year the editors received twenty manuscripts for consideration which was one below the number for 1949. Of these nine were rejected—six less than those declined in 1949—eight have already been published or will appear in our January, 1951, issue, two have been accepted for future publication, and one remains about which we have yet to make a final decision. The editors are of the opinion that the quality of the manuscripts has of late been higher than in former years, but there is still room for great improvement on the part of American Catholics in the production of articles representing original research in the history of the Church. In this connection the remark made over thirty-five years ago on the eve of the first issue of the REVIEW is still true. At that time the editors, in pleading for Catholic history to be written in the spirit of Pope Leo XIII's letter on historical studies of 1883, stated:

> The study of history has been practically revolutionized in the past twenty years. The old style has made way for the new, and the Catholic world of today has been prepared through its colleges and universities for a grade of historical work which has no patience with old and imperfect methods.[1]

Trained scholars in the Catholic world have, indeed, no patience with the old and imperfect methods and many of our non-Catholic associates in the historical guild probably have even less. Two weeks ago I was told by a Catholic professor of history in a state university that he had cited to his non-Catholic colleagues articles of recent date in the CATHOLIC HISTORICAL REVIEW as evidence that Catholics can and do write candidly and honestly about the history of their Church. We could ask for no finer influence to be exercised by our quarterly journal than this, namely, that it serve as an example of the highest canons of historical criticism before those who know little of the inner spirit of the Church and who, I sometimes fear, have altogether false notions about the alleged restrictions and censorship under which we work by reason of the authoritarian character of our Church.

This year the Committee on the John Gilmary Shea Prize of the Association found a worthy volume upon which to bestow the award and it will be presented at the presidential luncheon on Saturday. While it is gratify-

[1] "The Catholic Historical Review," *Catholic University Bulletin*, XXI (March, 1915), 38-39.

ing to see that this fine monograph received recognition it must be said in all honesty that the field of choice was not nearly as broad as the committee would have wished, a fact that serves to emphasize that American Catholic historians are not yet producing the variety and quality of books that their increasing numbers and scholarly training would warrant. One is reminded here of the statement made by Paul Hutchinson, editor of the *Christian Century,* in a survey of religious books for 1950 which was published four weeks ago in the *New York Times Book Review.* Mr. Hutchinson paid tribute to Monsignor Ronald A. Knox's translation of *The Old Testament* and to the two latest volumes in the series of translations entitled *The Fathers of the Church,* edited by Professor Roy J. Deferrari of the Catholic University of America. But he then remarked: "I cannot report any important productions of Roman Catholic scholarship during the year, either in church history or theology." He maintained that the same might be said of Protestants insofar as theology was concerned and he confessed that his judgment of books in Catholic history and theology might be due to ignorance rather than to a proper judgment of values.[2] Doubtless the first volume of Father Johannes Quasten's *Patrology. The Beginnings of Patristic Literature* appeared too late for Hutchinson's notice. But aside from this work and Monsignor Knox's new book, *Enthusiasm,* the splendid volume edited by Bishop George A. Beck for the centennial of the restoration of the hierarchy of England called *The English Catholics, 1850-1950,* and Christopher Dawson's second series of Gifford Lectures entitled *Religion and the Rise of Western Culture,* it would be difficult to name more works in church history by English-speaking Catholics in 1950 which were of a truly distinguished character. Moreover, the books of Knox, Dawson, and Beck are the accomplishments of English Catholic historians for which we Americans can take no credit. It is pleasant to learn that the Committee on the John Gilmary Shea Prize found a volume in more recent American Catholic history of sufficient merit to win honorable mention alongside the work to which the prize was given, and the title and author of this book will likewise be announced on Saturday.

The year 1950 marked a decided increase in balloting among our members for the new officers and committees of the coming year. The executive office received 212 ballots by return mail which was seventy-seven above the 135 returned last year. This, too, is a healthy indication of the live interest which the members are manifesting in the affairs of the Association.

The final remarks of your secretary are again addressed, as they should

[2] Paul Hutchinson, "Outstanding Religious Books of 1950," *New York Times Book Review,* December 3, 1950, p. 61. Among American Protestant books in church history Hutchinson cited Roland H. Bainton's life of Luther, *Here I Stand,* Anson Phelps Stokes' *Church and State in the United States,* and Will Durant's *The Age of Faith.*

be, to those who have helped us in a particular way during the year that is closing. In this regard Dean James M. Eagan of Lewis College is owed a special debt of gratitude for his untiring labors in carrying out the tedious burden of correspondence which the framing of a program inevitably entails. I might say that in the ten years that I have served the Association as its secretary the program committee never hit so many snags as it did this year. But through it all Dean Eagan carried on in the most patient and industrious manner in ironing out the difficulties created by one death and one serious illness among those who were originally scheduled to appear here at Chicago during these days. In his work he had the hearty co-operation of Father Ryan of Marquette University and Mr. Gavin of John Carroll University and to these gentlemen, too, we are grateful. To Mr. Ready and his colleagues of the Committee on Nominations we are thankful for their assistance, and we wish also to thank Professor Kiniery of Loyola University, Chicago, chairman of the Committee on the John Gilmary Shea Prize, and Monsignor Harry C. Koenig of St. Mary of the Lake Seminary, Mundelein, and Father Francis Glimm of Immaculate Conception Seminary, Huntington, New York, who served so conscientiously with him in the time-consuming task of giving a critical reading and examination to books and manuscripts for the selection of the prize volume. We should likewise thank all those who submitted to the executive office the names of prospective members of the Association and in this regard the man who excelled all others during 1950 was our incoming President, Professor A. Paul Levack of Fordham University.

On February 21, 1951, it will be ten years since the present secretary assumed the duties of this office from the hands of the lamented Monsignor Guilday. In concluding this decade of service to our common cause may I express to each and every one of you, and through you to other friends of the Association whom you may happen to meet, my heartfelt gratitude for the manner in which you have sustained the interests of this organization and for the help that I have received from so many of you in various phases of the Association's work. Needless to say the secretary is powerless without the support of the membership and this I have enjoyed to a degree well beyond my deserts. Should you continue to entrust me with the responsibilities of this office I can only say that I shall try in whatever time remains to be worthy of the confidence which you have placed in me during the ten years that have gone. May I conclude, then, by wishing you all a blessed and happy new year and expressing the hope that—present indications to the contrary notwithstanding—we may assemble a year hence in New York to mark the end of another profitable year of joint effort in advancing the history of the Church and the nation which we all love and seek to serve.

Respectfully submitted,

JOHN TRACY ELLIS, *Secretary*

BOOK REVIEWS

GENERAL CHURCH HISTORY

De Verhouding van Christendom en Historie in de huidige Rooms-Catholieke Geschiedbeschouwing. By M. C. Smit. (Kampen: J. H. Kok N. V. 1950. Pp. 220. 4.90 df.)

The bold thesis, advanced by Emile Bréhier in 1928 and 1931, that no substantial relation has ever existed between Christianity and philosophy, evoked lively discussion and much scholarly activity during the 1930's and continues to do so in spite of clouds of war and threat of social upheaval. The author of this dissertation aims to study the "Relation between Christianity and History according to present day Catholic historical scholarship." His labors were begun under the direction of the professors at the Free University of Amsterdam, especially it would appear, H. Dooyeweerd, a capable philosopher whose criticisms of the *philosophia perennis* ought to be carefully studied by contemporary Thomists. The Free University, founded in 1880 and supported by the Reformed Churches of the Netherlands which came into existence during the struggles over liberalism which in 1834 began in the bosom of the national Reformed Church, has staunchly adhered to the doctrinal standards of Reformed theology expressed in the Heidelberg Catechism, Guido de Brès' Confession, and the Canons of Dordrecht. Accordingly, we have to do here with an evaluation of recent Catholic historical writing from the standpoint of a scholar trained in the traditional doctrines of Reformed theology and holding a point of view older than what we find in the welter of current rationalist views which draw their ultimate inspiration from philosophic thought back to the seventeenth century.

The author has read widely among the many books and articles which have appeared under Catholic auspices since 1930. Chief of the authors studied are Mandonnet, De Lubac, Garrigou-Lagrange, Gilson, Congar, Maritain, and Blondel of France; Padovani and Sturzo of Italy; Sawicki, Schnürer, Bauhofer, Delp, Grosche, Adam, and Herwegen from Germany and Switzerland; Robbers, Bellon, Thils, Steins Bisschof, and Van Steenberghen from the Netherlands and Flanders; and Flahiff, Hoffman, Belloc, and Dawson from England and America. His basic standpoint is clear—that a substantial corruption exists in man because of the *vitium originis,* a corruption which has descended to all creation. From this and other points flow certain criticisms of these writings. The author is critical of the faith these writers have in the autonomy of reason and the

parallel function of reason in metaphysics, science, theology, and historical studies. This well conceived and carefully executed study deserves the attention of all scholars.

HENRY S. LUCAS

University of Washington

The Birth of the Christian Religion. By Alfred Loisy. Translated by L. P. Jacks. (London: George Allen & Unwin Ltd.; New York: Macmillan Co. 1948. Pp. 413. $5.00.)

The present volume is the English translation of Loisy's *La naissance du christianisme* which was first published in 1933. Gilbert Murray has given it a preface in which he states that Loisy's book "represents the latest, and in my judgment, the most masterly of all the attempts to understand and describe according to the normal canons of human history, without prejudice and without miracle, a movement which has shaped the whole subsequent religion of the Western World. Previous historians of Christianity have generally been theologians, convinced of the miraculous nature of their subject and consequently, however learned, compelled to be uncritical" (p. 5).

Loisy's work intends to prove that the Catholic Church developed out of Christianity at the end of the second century. Since that time it has a doctrine or theology which was created "in opposition to a flood of gnostic systems" (p. 10) and which is very similar to pagan mythologies, except for its higher moral character. Loisy does not deny the existence of Christ: "The author of this book makes humble avowal of not having yet discovered that Jesus never existed" (*ibid.*). He was "one among a number of agitators and enthusiasts who appeared in Judea between the years 6 and 70 of our era" (p. 12). After he was crucified as a pretended Messiah by sentence of Pontius Pilate, his friends sublimated him into Jesus the God-Saviour and they created the mystical Christ in order to have an object for their cult. They did more, they created even the Gospels: "The Gospels are not historical documents. They are catechisms for use in common worship, containing the cult-legend of the Lord Jesus Christ. . . . Even the teaching attributed to Jesus is constructed, for the most part, to meet the needs of Christian propaganda" (pp. 12-13).

Here is not the place to discuss the exegetical shortcomings and errors of Loisy's work. From an historical point of view one is amazed to see how the author pretends to present the history of the first two Christian centuries after he has discarded all documents which would enable him to write such a history. Thus not only the New Testament writings but

the epistles of St. Ignatius of Antioch and the epistle of Polycarp of Smyrna to the Philippians are all later inventions according to Loisy. He does not pay the slightest attention to the brilliant defense of their authenticity by Lightfoot, von Harnack, Zahn, and Funk. After he has denied the historical value of all documents of the first centuries he feels in a position to proclaim the first two centuries as the pre-historic age of Christianity. That enables him to follow his own ideas about the birth of the Church and his ideas are those of the so-called *formgeschichtliche Schule*. These ideas are by no means new but they never have been proved to be correct. I am sorry to state that Loisy's attempt to prove their correctness is also a failure. Thus I am very doubtful about Murray's judgment that this is the most masterly of all the attempts to describe the birth of the Christian religion. Mr. Murray is correct in stating that Loisy gives a description "without miracle," but he certainly did not write "without prejudice." I am afraid he wrote a history "without history." His history is a myth.

JOHANNES QUASTEN

The Catholic University of America

La Chrétienté romaine, 1198-1274. By Augustin Fliche, Christine Thouzellier, and Yvonne Azais. [Histoire de l'Église. Edited by Augustin Fliche and Victor Martin. Volume X.] (Paris: Bloud and Gay. 1950. Pp. 512. 960 frs.)

The history of the Church planned by Fliche and Martin is a series for the learned reader. It proposes to give a critical appreciation of the development of the Church in the light of recent specialized work. The excellence of the early volumes did much to establish it as the classical history of the Church produced by the scholarship of Catholics. Yet, it was inevitable that a body of historians drawn from one particular nation could not possibly do justice to the history of the Church in the various countries unless they consulted the recognized specialists for the period in each; and also, that they might fail to appreciate fully the importance for general Church history of the ecclesiastical history of countries other than their own. These defects were bound to show when the story passed the period of the early Middle Ages. Perhaps this explains in some way why the volumes of the series published in recent years do not continue the excellent promise of the earlier numbers.

La Chrétienté romaine is divided into three parts. The first part is devoted to the pontificate of Pope Innocent III, 1198-1216 (pp. 1-213); the second deals with the history of the Church from the death of Innocent to the death of Frederick II, and has the questionable title of "L'epanouissement de la chrétienté romaine" (pp. 217-424); the third,

under the title, "Les difficultés de l'unité romaine," brings the history of the Church to the Second Council of Lyons.

Professor Fliche's analysis of the pontificate of Innocent III is very detailed and set out in clear and logical divisions. It is a factual rather than a critical account. Its main value as a contribution to history is that, by calling attention to the reforming spirit and the reform achievements of the Pontiff, it indirectly corrects the views of those historians who, dwelling too much upon his political activities, have given an unbalanced estimate of Innocent's place in history. Apart from this outstanding achievement, M. Fliche's history is somewhat disappointing. The handling of such important introductory matter as the question of sources, the early life of the Pope, his character and aims, the condition of the Church at the end of the twelfth century, is inadequate. The arrangement of the matter into such clear-cut divisions is too much of a simplification; history cannot be isolated and placed into water-tight categories. This fault is particularly evident in the account of the Pope's relations with the various states. These are treated of as completely isolated units. No attempt is made to view them against the background of the contemporary political and religious events from all over Christendom which influenced, modified, and regulated the prudent and diplomatic handling of affairs by this most practical of papal rulers. Here, too, the author's unfamiliarity with the work of specialists in the various countries is rather noticeable.

In the second and third sections the external political history of the Church is well treated. But the sections by Christine Thouzellier and Yvonne Asais on the internal history, on the academic, spiritual, liturgical, and cultural life of the Church in the thirteenth century are disappointing. The decision of the editors to devote special volumes to "The Institutions of Medieval Christendom" and "The Doctrinal Movement from the Eleventh to the Fourteenth Centuries" may explain this summary treatment, as also the extraordinary fact that in a volume dealing with the thirteenth century there is hardly a reference to St. Thomas.

Lastly, the work has some defects in common with all the series: firstly, the lack of an introduction explaining the reasons for the chronological division, as well as a conclusion summarizing the characteristic features of the period; secondly, the absence of an index.

PATRICK J. DUNNING

All Hallows College
Dublin

Iñigo de Loyola. By Pedro Leturia, S.J. Translated by Aloysius J. Owen, S.J. (Syracuse: Le Moyne College Press. 1949. Pp. xiv, 209. $4.50.)

St. Ignatius of Loyola. By Paul Dudon, S.J. Translated by William J. Young, S.J. (Milwaukee: Bruce Publishing Co. 1949. Pp. xiv, 484. $5.00.)

These two belated translations afford English readers a much needed critical appraisal of the life of a great saint. The first work appears to depend upon the latter for its inspiration, but it is limited in its scope, depicting merely the life of the "courtier" from his early years, through his worldly career and conversion, down to and including his pilgrimage to and his vigil of arms at Montserrat. By his scholarly researches into the history of Iñigo's country and century and by his diligent examination of the meagre extant biographical data Father Leturia, whose work was first published in 1938, has surpassed Père Dudon who, four years earlier, had published his *Saint Ignace de Loyola* and blazed the trail that sought to throw light upon the period of the saint's life about which so little is known. Father Leturia has admirably succeeded in making the past live again. And the reader is almost forced to conclude with the author that the primary and vital influences in the formation of the natural character and style of the oft-called "soldier saint" were rustic and chivalrous rather than military.

The work of Père Dudon, therefore, would seem to require some slight revision, for, psychologically at least, some traits of Ignatius' character become more consistent and more comprehensible in the light of his rural culture and chivalrous interests than when viewed on the backdrop of his soldierly antecedents. However, Père Dudon blazed a trail that extends far beyond the limits of the saint's early life, and the fault, if fault it be, has come to light in subsequent research and involves for the most part interpretation only. However that may be, it will be found necessary to abandon some cherished traditions, for Père Dudon rejects as unhistorical, e.g., the prophetic vision at Manresa, dictation of the *Exercises* by the Blessed Virgin, and independence of other institutes in drawing up the constitutions of the society. But the stature of a saint does not depend upon the unhistorical, nor has St. Ignatius suffered at the hands of his biographer. In fact, he appears more glorious for having triumphed over all human obstacles. Moreover, Père Dudon has written what is, perhaps, the most attractive and the most historical life of St. Ignatius that has been offered, at least to English readers. The bitter trials that beset his life, the uncertainties and doubts that tortured his mind, the interior struggles that all but overwhelmed him are seen in their true light as purifications in the process of transformation. They are not permitted to make his piety appear painful and repugnant, nor do they obscure the joy that must necessarily fill the heart of such a lover of God and man as Ignatius of Loyola. Nor has the author feared to face facts avoided or ignored by so many other modern biographers, even though this involved the admission that the *Exercises* were most probably written in a cell of the Dominican convent at Manresa, and that the Dominican professors of

Ignatius and Dominican inquisitors and theologians (with but one or two exceptions) were among his staunchest defenders.

JAMES B. WALKER

Dominican House of Studies
River Forest

Les origines du Jansenisme dans les Pay-Bas Catholiques. By L. Willaert. [*Académie Royale de Belgique. Classe des Lettres et des Sciences Morales et Politiques. Mémoires Collection* in -8°. Tome XLII.] (Brussels: Academie Royale de Belgique. 1948. Pp. 439. 150 frs.)

The reader will discover that this study deals not so much with Jansenism as with the religious, intellectual, artistic, political, economic, and military milieu of the Southern Netherlands in which that significant but disturbing phenomenon found its roots. But he will not be disappointed, for in no other treatment will he find so well drawn the salient features of these multifarious activities. The learned author aims to present these subjects as they developed during the three quarters of a century before the conclusion of the Treaty of Westphalia in 1648.

This, indeed, was an important moment in the history of the Southern Low Countries, Southern Netherlands, or the Catholic Netherlands, so termed to distinguish them from the United Provinces, or the Dutch Republic, which was Protestant, chiefly Calvinist in theology. The name Spanish Netherlands, it should be noted, is not applicable to all the Southern Netherlands which term includes the small state of Liége, always independent of Spain and ruled by its prince bishops. Cornelius Jansen died in 1638; two years later his *Augustinus* issued from the press and the artist Rubens, so vitally related to his age, died. Economically, the fate of Antwerp seemed fixed by the closure of the Schelde. The country had assumed the character it was to keep until the French Revolution. Occupying an exposed position among powers that had adopted some form of Protestantism, the people of the Catholic Netherlands, whether Flemish or Walloon, in public as well as private, expressed their vividly Catholic faith, firmly secured during the long wars which ended with the Treaty of Westphalia. They adopted the spirit of the Council of Trent, addressing themselves to the problems of reform long overdue.

To assume that the cultural life of the Southern Netherlands was due to the Spanish political connection would, however, be a mistake. The author makes it clear that it sprang from a deeper source, one that continued unbroken from the later Middle Ages. "The Catholic reform of Belgium," he writes, "was not a mere barrier; it sprang from the depths of our soil as a purifying water, not to combat Protestant resurgence, but because it was filled with the spirit of its Divine Source." And he adds, "our Seven-

teenth Century, the so-called 'Century of Disasters,' in economic and political life did have a bit of blue sky. In the development of our spiritual forces neither Jansenism or anti-Jansenism would ever have been possible without the renovation and fervor manifested during this period." So the step-fatherly treatment which, especially in English-speaking lands has been accorded to Belgian history during this period, is a scholarly cliché and a kind of scholars' no man's land where a supposedly stagnant culture produced only gnarled fruits.

Remarkable is the achievement of this age. The piety expressed in *The Imitation of Christ* which had its roots in the Low Countries, flourished in full vigor. There was much other spirituality, e.g., the beguines with their practical charity expressed in social labors, also the Benedictines whose Blosius spoke for many souls. These were reinforced by the new orders—Jesuits, to whom the author devotes considerable attention, and others such as the Capuchins and Oratorians. In art something of the fourteenth and fifteenth-century Flemish spirit hovers about the schools of Bruges and Antwerp. At Louvain much that was sound in mediaeval pedagogy remained in vigor, modified by the wisdom of humanist scholars. In fact, humanism's imprint upon the spiritual activity of the age is patent at every hand. Emphasis upon the fathers of the Church brought to the fore a zealous study of St. Augustine. Doubtless Protestant prepossessions concerning that writer had something to do with this. Stressing man's fallen nature, something they drew from Augustine's attack on Pelagius, Baius (d. 1589), Bannez (d. 1604), and Jansen and his followers developed a special type of spirituality which seemed like some forms of Protestantism.

In other aspects of Belgian life mediaeval and Renaissance contributions combined to give form and spirit to the life of the people. In literature and dramatic productions much of this spirituality was expressed. In all this practical reform in religious life, seconded by a rejuvenated Papacy and a more effective episcopate, a decisive effect was achieved. "L'église est un élan gouverné," noted the author in a fine phrase. The vigorous culture of the Belgian people of that time sprang from the bosom of the Church and drew its strength from the mysteries of the faith. This book will surely find its rightful place among the truly excellent ones now appearing on an all-too-neglected theme of Catholic reform.

HENRY S. LUCAS

University of Washington

Les origines du Catholicisme libéral en Belgique (1789-1839). By Henri Haag. (Louvain: E. Nauwelaerts. 1950. Pp. 300.)

During the disorders in Belgium last summer the Socialists introduced a new doctrine into parliamentary practice: the assertion that a majority

was not a majority if it were a small one—a principle that opens the door to terror. It also focused public attention on the ethnic and social divisions in this small country. It should, perhaps, have drawn attention to the neglect of Belgian history in most of our college courses. Relegated to a few paragraphs in chapters entitled "Minor Countries," Belgium has occupied little of our students' attention. There is also a dearth of serious monographs in English on the main issues of the Belgian past. Yet students of European history, and particularly Catholics, could learn much of value in this field.

The present volume is evidence that the materials of Belgian history are both extensive and rewarding, and that they have been skillfully utilized by her historiographers. The author is master of conferences at the University of Louvain and he has explored the public and private archives of his country before preparing his study. He has also carefully delimited his subject and has unfolded his story with a deft precision. The result is a book that combines the best traditions of scholarship with clear and fascinating exposition.

M. Haag does not intend to examine the origins of Belgian independence, nor even to give a complete history of *unionism*—the alliance of Catholics and Liberals aimed at the overthrow of the despotic government of William I and the substitution of a constitutional regime. He confines himself to a study of the political tactics of Catholics in the decisive years 1789-1839. The common assumption is that the liberal Catholicism of the Unionists can be attributed to Lamennais' influence. M. Haag destroys this thesis and develops the point that liberal Catholicism was not an ideology, but a policy that grew out of the social experience of the Belgian Catholics. Unionism did not represent any abandonment of principle either by Catholics or Liberals; each remained opposed and committed to their varied objectives. But unionism was an important step because both sides indicated their disavowal of coercion and a willingness to rely on intellectual weapons: "neither Inquisition nor Terror," as a contemporary put it. This was an important decision for Catholics, for it represented a complete break with the traditions of the old regime and with any plan to restore religious liberty "except by grace or truth." The difficulties which French Catholics had in reaching this conclusion is an index of the greater moderation of both sides in Belgium.

Unionism developed independently of Lamennais, although it welcomed the support of his *Progrès*. But Belgian policy and, perhaps, the ideas of Belgian Catholics stimulated the great French cleric. His genius saw the Belgian experience as capable of general application with consequent glory for the Church. This dream collapsed with *Mirari vos*. The Belgian revolution of 1830 established the model liberal constitution and the first liberal Catholic government in the world. While not perfectly satisfied

with their constitution, Belgian Catholics saw it as an immense improvement. Pope Gregory XVI, alarmed at some of its provisions, tolerated it but struck at its bases (unionism, separation of Church and State, liberty of the press, and conscience) in his condemnation of Lamennais' *L'Avénir*. Belgian Catholics outrode the storm by the fiction that the encyclical did not apply to them since their policy had brought great gains to the Church. They also survived the struggle on the king's powers in the 1830's and maintained their general positions with important consequences.

This excellent study suggests the need of a modification of the thesis that the nineteenth century struggle between liberalism and Catholicism was primarily doctrinal, and it should encourage historians to view this conflict within the context of the historical conditions of each country.

JOSEPH N. MOODY

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La route du petit Morvandiau. Souvenirs. Volume VI. *Au début du siècle.* By Félix Klein. (Paris: Librairie Plon. 1950. Pp. 319. 350 frs.)

This is the last volume of the memoirs which Abbé Klein (whose official title is honorary professor of the Catholic Institute of Paris, but who delights to style himself "the little man from the Morvan Mountains"), has been publishing since 1946. With the five previous volumes, the *Souvenirs* constitute, as Bishop Flynn of Nevers says in his preface, "a rich and original contribution to the history of our times." While Volume VI is not so important as Volume IV, *Une hérésie-fantôme: l'Américanisme*, it is still valuable for the information which it gives on those ecclesiastical and political movements at the turn of the present century in which the author played the part of an actor or a spectator.

What is more, the present volume gives us enough details to enable us to form a clear notion of the character and position of the author in the world in which he moved. Thanks to the modesty which he displays in his writing, and the documentation which is still more persuasive, we see him stand forth as an exquisitely refined priest of broad Christian culture and progressive spirit. His cultural interests predestined him to a literary and pedagogical career, to say nothing of that ancient and honorable profession, the conversational career; and he has been noted for his *causeries*, his lectures, and his popular writings on religious and cultural subjects from the 1890's. It was just as inevitable that a man of his liberal and progressive views in matters ecclesiastical and political should have been drawn into the contemporary controversies over "Americanism," modernism, and republicanism.

Abbé Klein's correctness of attitude in the matter of modernism when

it was condemned was evident. Yet his Christian charity and his loyalty to friends would not permit him to wound them or to abandon them. Thus with the backing of his superiors, though with no small risk to his own reputation, he continued to try to bring Alfred Loisy back to the Church and to rehabilitate Antonio Fogazzaro who had submitted whole-heartedly to the condemnation of his *Il Santo*. Although Abbé Klein believed he had made his own subscription to the papal condemnation of false Americanism sufficiently clear, some still considered him suspect. He was not surprised that those French publicists who had accused him of false Americanism in the 1890's should now try to link his name with those accused of modernism; these antagonists had lost much of the credit which they had previously had. What disturbed him more was that Rome also seemed to hold him under suspicion when she rejected him as Bishop of Monaco, although he was obviously the best of three candidates unexpectedly nominated for the post by Albert I of Monaco and although the most representative members of the French hierarchy had recommended him to the Vatican.

If there is a tinge of bitterness in this and other allusions to the condemnation of "Americanism," it is humanly understandable. To have indicated his complete orthodoxy and then to have been still under the shadow of suspicion for several years was, indeed, a hard burden to bear. Yet this bitterness is only passing. The *Souvenirs* are generally happy and optimistic, combining in an unusual manner youthful enthusiasm and aged wisdom. The most valuable chapters are those dealing with the pathetic Loisy, with Fogazzaro, and with separation of Church and State in France. But even the less important chapters, such as those on his travels, are not without interest because of the friendships they record. Some are orthodox, some heterodox, these friends of his, for the abbé had the unusual faculty of making personal friends even out of theological enemies.

The last chapter, called "Disparition," is intended to be his *envoi* after sixty years of literary effort. Its motto is *"Vanitas vanitatum,"* and the quiet piety of its conclusions reminds one of Petrarch's Letter to Posterity. For this, too, is the testament of a true Christian humanist.

ROBERT F. MCNAMARA

St. Bernard's Seminary

GENERAL HISTORY

Mycenae. An Archaeological History and Guide. By Alan J. B. Wace. (Princeton: Princeton University Press. 1949. Pp. xviii, 150. $15.00.)

Classical archaeology has developed in the course of the last hundred years from a relatively amateurish stage into an elaborate and highly tech-

nical discipline, with its own specialized methods and language. Professional archaeologists, under the circumstances, have tended more and more to publish accounts of their findings in a form and jargon familiar to their colleagues but not easily intelligible, or at least appealing, to the non-specialist or general reader. The humanistic outlook and enthusiasm of the pioneers in classical archaeology have too often been forgotten or are submerged under a mountain of minute technical description of individual objects, however insignificant these objects may be.

The present work, therefore, should be hailed with particular pleasure. Professor Wace who, through his personally conducted excavations at Mycenae and through his long study of the site, is universally recognized as the leading authority on the city of Agamemnon, has written a book which is not only scholarly and critical in the best sense, but is also composed in such a clear and attractive style that it can be read with understanding—and interest—by a good high school senior or college freshman. The first five chapters are introductory in character. They deal with the general setting, the evidence of Pausanias, the chronological framework, types of Mycenaean tombs, and the history of Mycenae from its beginnings c. 3000 B.C. to its destruction c. 1100 B.C. The Greek and Latin quotations employed as headings or in the course of the exposition give an additional humanistic charm to the author's presentation. Chapters VI-XIII cover in detail the main archaeological features of the citadel of Mycenae and its approaches—the Treasury of Atreus, tombs, walls, the palace, the temple, gates, etc.

In Chapter XIV (pp. 102-118), the author gives a condensed but comprehensive sketch of Mycenaean civilization at its zenith (c. 1400-1100 B.C.), so far as it is known to date. Some scholars will undoubtedly regard Professor Wace as rather conservative. But it is much better to be critically conservative than to indulge in the romancing which characterizes too much of our scholarly literature on Crete and Mycenae. While utilizing the archaeological evidence to the full for reconstructing the material civilization of Mycenae in its various aspects, the author is well aware of the limitations of this kind of evidence alone for reconstructing political, social, religious, and intellectual life. His treatment of Mycenaean religion, e.g., is particularly careful and judicious.

The book is magnificently illustrated with 110 plates, including maps and plans. There are three appendices dealing respectively with the date of the Treasury of Atreus, the date of the Cyclopean Walls, and the stones of Mycenae. The bibliography is select but adequate and there is a good index. This splendid work not only reflects high credit on its scholarly author, but also on the Princeton University Press which has produced an outstanding example of fine bookmaking.

MARTIN R. P. MCGUIRE

The Catholic University of America

The Limits and Divisions of European History. By Oscar Halecki. (New York: Sheed & Ward. 1950. Pp. xiii, 242. $2.50.)

Any work which affords a philosophical treatment of a perplexing problem of historical significance is always welcomed by the student of history and such is the case with the monograph of Professor Halecki. The scope and significance of this problem need no introduction. The exacting nature of ascertaining the limits and divisions of European history has perennially plagued the penetrating mind of the historical analyst. At the same time, the congenital difficulty inherent in the various aspects of this proposition has not diminished the ever-continuing efforts to make an intelligent solution. In fact, it is the very essence of this particular problem to demand a better solution than the one already achieved.

In this light Professor Halecki's work is both a contribution and a challenge. A contribution of extraordinary professional value has been made in his attempt to solve the problem of introducing more accuracy and precision in the scientific treatment of the progress of a civilization identified with historical Europe. In order to estimate this contribution the reader should examine it from the objective, as well as the subjective, viewpoint. If to the reader the limits and divisions of European history are now more accurately defined (*ergo,* his own personal problem has become less controversial), then the work has a constructive distinction. But there must also be made the objective evaluation. It must be determined whether instruction in the historical disciplines will be facilitated by this study and the challenge must be recognized. For Professor Halecki, in spite of, or I might better say, because of his constructive efforts, would be constrained to admit that the problem is not finally solved. Here he is provoking additional research; he is stimulating renewed academic labors on the part of others.

As for the basic contents the title suggests its major parts. In the first, the limits of European history are considered with the author analyzing the divergent factors which condition the types of limits. These are, of course, qualified as being "chronological" and "geographical." In the second part the principal divisions of European history are treated. Here, as one would have anticipated, the technique is to apply the pre-determined chronological and geographical limits in making the proper chronological and geographical divisions. In addition there is an introductory chapter which ventures a definition of European history which takes into consideration the various ingredients of European civilization. And finally there is a concluding chapter which really serves as a prologue to any subsequent consideration of the thesis. It is called, "The Basic Problems of European History," and is primarily intended to impress one with the indeterminable progress of history in solving its fundamental problems.

At this point a word of caution might be rendered with regard to the

use by the undergraduate of this book. Although taking a "history course for credit," this individual is not always a student of history. I would make the point that with a cursory reading the undergraduate might become both gratified and infected. Certainly, he would be expected to applaud the professor's conclusion minimizing the influence of exact dates in delineating the different periods of the general historical era. Moreover, he is always encouraged by the introduction of progressive tendencies on the part of the profession. When conventional difficulties—as dividing European history without "taking into consideration the problem of the limits of European history both in space and time"—are obliterated, he will always give his unsolicited approval. On the other hand, the over-simplification of some of the basic aspects of the thesis considered might, in turn, aggravate the tribulations of the undergraduate in mastering a particular subject in history. In addition, it would be rather annoying for him to attempt to understand that the study of the progress of the so-called "Atlantic Age" following the great crisis of 1914-1945 is "not yet history." This is understandable since he might have been instructed in the generic significance of Professor Carl Becker's simple definition of history ("History is everything which is said and done").

In conclusion it must be stated that this work was not written for the undergraduate level. It was intended for serious graduate students and for those who are committed to the professional study of history and this particular group should be very grateful to Professor Halecki for his enlightening contribution. Not only because of the individualistic conclusions of the author (which are not regarded as being too original) is there merit in this work; but also because of the systematic application of the multifarious conclusions of so many of the great scholars. Indeed, our interest in the philosophy of history has been re-stimulated.

HAROLD F. HARTMAN

Villanova College

Cluniac Art of the Romanesque Period. By Joan Evans. (New York: Cambridge University Press. 1950. Pp. xxxv, 134; 209 plates. $14.00.)

The scholarly status of Joan Evans is so high that all students of the Middle Ages will expect much from this book and they will not be disappointed. The text reflects erudition and maturity on every page and the abundant illustrations are well chosen to exemplify each particular the author studies. Her previous publications, *Monastic Life at Cluny* (Oxford, 1931) and *The Romanesque Architecture of the Order of Cluny* (Cambridge, 1938) have established her as a leading specialist in matters Cluniac; and the reader can feel confidence in what she has to say about ecclesiastical geography and Cluniac chronology.

On the other hand, the student of mediaeval art will not find here what the title promises. Miss Evans does not write about art as an art historian. Her approach to the subject is bookish. She states in the introduction that her "concern is not with the development of style." And the occasional asides that she permits herself on questions of style do not make one wish for others. For instance, in connection with a run-of-the-mill French Romanesque miniature she suddenly says: "very sculptural in its treatment, which may possibly have been drawn to serve as a model for a carver" (p. 66). This is not only ill observed but sophomoric, as is another such remark: "another of those rough sketches which look as if they might have been made expressly to serve as a model for a sculptor" (p. 92). In fact, this is to be styled a book about Cluniac iconography, rather than about Cluniac art. There is, to be sure, a Part I: "The Development of Cluniac Art." But since, as the author makes clear in her introduction, she is not occupied with style, schools, or chronology this part of the book is singularly eviscerated. Probably a historical table of the abbatiates and principal events in each would have served her purpose more economically. There is also a Part II: "Cluniac Ornament." Here again in erudition and exactness the author leaves little to desire, but the fact that she is habituated to dealing with verbal imagery and not visual quite disqualifies her for the task. She merely lists examples under such captions as grotesque heads, conventional ornament, figures, birds, animals, foliage; but of actual grasp of ornament as such, as an aspect of the arts of design, there is not a trace.

Part III: "Cluniac Iconography" is the kernel of the book, and it is very valuable. The best part of it is the section on types derived from illuminated manuscripts. Here Miss Evans shows at length the importance of Beatus illustration as a source of the iconography to be found in Cluniac sculpture. Others have touched on the matter; she has set it out in an orderly way. Evidence for the influence of other manuscripts, especially Catalan Bibles, is also stated with convincing clarity. When in the study of mediaeval Christendom we have achieved a fabric including the cultural influences from the Moslem frontier in Spain, this fabric will have some stones neatly dressed by Joan Evans.

The case for iconographical types derived from the liturgical drama is not so clear. Miss Evans does not succeed in proving it. Even where it is most plausible, we are under the disadvantage of not being able to see the drama, as we can see a preserved manuscript, nor can we be sure that something other than the drama, such as illumination now lost, was not the source of the iconography of Cluniac sculpture. A similar uncertainty clouds the final section on iconography, in which the author sets herself to write of "Subjects Drawn from Manuscript Texts." It is hazardous to say that a theme is taken directly from a text into sculpture of the Ro-

manesque period without the intermediary of text illustration simply because we lack today the relevant illustrated text. Such a line of thinking is too exclusively verbal.

The book is handsomely produced with excellent printing and illustration. It is inevitable that there should be some errors, but remarkable that they should be so few. "Baouit in Syria" (p. 71) gives one quite a shock, but it is obvious throughout that the author is not very familiar with early Christian art. Mistakes in observation, such as the "claws" of the eagle instead of his beak in the Ganymede theme (p. 98) are infrequent. Anyone with experience in printing knows that in a work involving hundreds of cuts and labels something will now and then go wrong. However, there are but few cases in this book which will puzzle the reader. One is Fig. 114*c* where label and text are at unelucidated variance; another is Fig. 205*c*. In most of such instances of confusion the reader can get over the difficulty painlessly, as at Fig. 13*b*, or even with amusement, as at Fig. 153*a*—the only real "howler" in the book: a totally irrelevant cut of the Doubting Thomas, bearing within it its original label as such, has somehow or other wandered into the book where the Kiss of Judas should be, yet, as Shakespeare would put it, 'tis a venial slip. More grave is the case of Fig. 20. Neither of the two contradictory descriptions in the text (pp. 24, 66) agree with the illustration. In this book, if anywhere, the tympanum of the main portal of Cluny has a claim upon more careful editorial attention.

JOHN SHAPLEY

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MEDIAEVAL HISTORY

Introduction to the History of Science. Volume III. *Science and Learning in the Fourteenth Century.* In two parts. By George Sarton. (Washington: Carnegie Institution of Washington. 1947. Pp. xxxv, 1018; xi, 2155. $20.00.)

The reviewer stands in no little awe before these two large tomes with their 237 pages of indices, which include Greek, Chinese, and Japanese and required 50,000 cards. The author puts one somewhat at ease in his preface and introductory chapter. He indulges in reminiscences, and offers various keys to the work, even to the use of the index. Sarton very early conceived the ambition of writing a history of the human struggle for freedom and of the search for truth. His doctoral training was in mathematics, and he confesses to a scientist's underestimation, when he began, of the difficulties besetting the path of the historian. He planned on devoting ten years to a work in two or three volumes that would reach down to 1900. Actually

his first two massive volumes in three parts took him twenty years. Since 1931 he has worked on this present volume concerning the fourteenth century. Those who have used the earlier volumes will know the wide scope of the work. The subtitle: *Science and Learning in the Fourteenth Century*, indicates that the work is not restricted to the exact sciences, but it may not make the reader realize that it reaches out to all the world and is not limited to fourteenth-century Christendom.

The two parts of the volume deal respectively with the first half and the second half of the century. Each part has fourteen chapters, the first of which surveys in some 300 pages the other thirteen. The topics of those other chapters are: religious background; translators; education; philosophical and cultural background; mathematics and astronomy; physics; technology; history; medicine; historiography; law and sociology; philology. The author suggests that the chapters offering the synthesis are meant for consecutive reading—and fascinating reading they are. The other chapters deal for the most part with various authors taken up one by one in geographical arrangement. Obviously all persons and all questions could not be treated thoroughly. The specialist in a field will not be satisfied with the treatment his particular interests have received; he will be better pleased with the other sections of the work. The author has anticipated objections. He warns, e.g., that he is not presenting a history of philosophy or theology, but advises that students in these disciplines may find in his volume information not available in their usual reference books.

As in Mr. Sarton's earlier volumes four guiding ideas dominate his thought: the unity of nature, of knowledge, of mankind; the humanity of science; the great value of Eastern thought; and the supreme need of toleration and charity. It would appear that the years have made him less dogmatic and more humble. He no longer finds it necessary to exalt Eastern learning to the great disparagement of the West. He is filled with *Weltschmerz* at the woes of the present. He finds the need of a sort of religious feeling, which he calls mysticism and supports with a quotation from Einstein (p. v). He constantly preaches against intolerance and tries very hard to be fair himself. On page 1043 he says: "Clerical abuses have caused the publication of many anticlerical studies, most of which are marred not only by lack of impartiality, but also by lack of criticism and lack of taste." But in the very same chapter he places his reliance on G. G. Coulton and Henry Charles Lea. If souls in bliss can smile wryly Father Herbert Thurston should be moved by this: "Lea, it should be noted, was impartial and honest; he could not satisfy the fanatical clericals, but he was praised by the leading Catholic historians, such as Lord Acton . . ." (p. 1051).

Naturally the research for the volume had to taper off before the

volume could go to press. Sarton has not, e.g., made adequate use of Ginnekin on the *Imitatio Christi,* though he knows of his work. He admits that he could not master the publications emanating from Catholic centers of learning; sometimes important monographs have escaped him. He makes an appeal for corrections (p. 1917), which will come to him as research projects are launched in his wake. He himself makes corrections and additions. François Louis Ganshof enables him to correct on page 1181 a statement on *mortmain* that he had made on page 327. Walter Ullmann's book on Lucas de Penne is obviously the occasion for a long note on that legal author (pp. 1868-70) among the addenda.

It would be useless to point out some of the very many things that the reviewer found interesting in the volume. Anyone in the least concerned with the Middle Ages will enjoy reading seriously or browsing in this work. It is written in clear idiomatic English; there are few typographical errors. The paper and print are excellent, thanks to the Carnegie Institution of Washington and to the Williams and Wilkins Company of Baltimore.

ALOYSIUS K. ZIEGLER

The Catholic University of America

NOTES AND COMMENTS

A meeting of the Committee on Program of the American Catholic Historical Association was held on January 27 in Washington to make preliminary plans for the annual meeting to be held at the Hotel Statler in New York on December 28-30, 1951. Walter W. Wilkinson of Georgetown University is chairman of the committee and is being assisted by Charles R. Gellner of the Library of Congress and Annabelle M. Melville of St. Joseph College, Emmitsburg.

The book review editor of the CATHOLIC HISTORICAL REVIEW heartily seconds the recommendation of the *American Historical Review* [LVI (January, 1951), 445] concerning the article of George Sarton, "Notes on the Reviewing of Learned Books," in *Isis*, XLI (July, 1950), 149-158, and is glad to call it to the attention of all the readers of our journal. If the admonitions of Dr. Sarton were observed they would not only improve the quality of book reviewing generally but they would likewise greatly ease the problems which book review editors so often experience.

The Committee on International Relations of the University of Notre Dame sponsored a two-day symposium on the subject of "The Catholic Church and World Affairs" on February 7-8. Among the eight speakers who participated were John Courtney Murray, S.J., of Woodstock College, Yves Simon of the University of Chicago, Harry C. Koenig of St. Mary of the Lake Seminary, Mundelein, Heinrich Rommen of the College of St. Thomas, Robert F. Byrnes of Rutgers University, and Thomas T. McAvoy, C.S.C., Waldemar Gurian, and Aaron I. Abell, all of the University of Notre Dame.

A large collection of manuscript sources on the Church in the English-speaking world was recently uncovered in Rome. Colman J. Barry, O.S.B., while abroad on a Penfield grant from the Catholic University of America, discovered the Roman correspondence of Abbot Bernard Smith, O.S.B., in the archives of the Abbey of St. Paul Outside the Walls. This collection, intact for the most part, includes letters from members of the American, Irish, Canadian, Australian, and English hierarchies, as well as from numerous other Catholic figures to Abbot Smith, well-known Roman agent of many English-speaking Catholics from the early 1840's to 1892.

Smith was sent from his native Ireland to study at the Gregorianum in Rome. He resided at the Irish College of St. Agatha until he received

his doctorate in theology and was ordained in 1839. He later sought admission to the community of Monte Cassino, and in 1847 he made his vows as a Benedictine. While serving as procurator of Monte Cassino he came into disfavor with the Italian government and was secularized. After serving for a time as Vice Rector of the Irish College, he was persuaded by Abbot Simplicius Pappalettere to re-enter the Benedictine Order as a monk of St. Paul's in Rome. He took the habit again in 1867, became professor of theology in the College of Propaganda, and resided at the Benedictine house of San Callisto in Trastevere. The following year he was appointed rector of the International Benedictine College of Sant' Anselmo. Smith served as consultor to the Inquisition, the Congregation of Oriental Rites, and the Congregation of the Propagation of the Faith, while at the same time acting as agent for numerous English-speaking Catholics in their business with the Roman Curia. Late in life he was made titular abbot of St. Benedict in Polirone and died at St. Paul's on December 12, 1892.

His voluminous correspondence and papers were preserved unknown for over fifty years in the archives of St. Paul's Abbey. Of particular interest to students of the American Church are the 3,188 letters he received from the United States during the years 1842-1892. Abbot Smith served during these years the interests of a number of American prelates, among them Archbishops John Hughes, John McCloskey, Michael Corrigan, Francis P. Kenrick, John B. Purcell; Bishops Michael O'Connor, William G. McCloskey, Richard Gilmour, Leo Haid, O.S.B., and Rupert Seidenbusch, O.S.B. He worked in Rome for John Cardinal McCloskey in establishing the North American College, and for the first months after its opening he was pro-rector of the college. Father Isaac T. Hecker, Abbot Boniface Wimmer, and the abbots of the Abbey of Our Lady of Gethsemane in Kentucky among others confided their Roman business to Abbot Smith. From the ranks of the laity Sarah Worthington King Peter, the United States consuls to the Papal States, and Ella B. Edes were also in contact with him. These letters supply another important link in American manuscript materials from Rome. They, along with the correspondence of Monsignor Denis J. O'Connell discovered in the Archives of the Diocese of Richmond by John Tracy Ellis and Henry J. Browne in July, 1946, broaden greatly the picture of American-Roman relations.

The letters from the United States are about one-third of the total collection. The English, Irish, Canadian, and Australian correspondence as well can be very helpful to research workers in the history of the nineteenth-century Church. There are also a number of German, Italian, French, and Belgian documents, especially concerning the institutes of Louvain and the Guenther case, as well as some notes on the Vatican Council. There are likewise numerous letters from persons both Catholic

and non-Catholic, whom Smith guided about the city of Rome, and an extensive personal correspondence. The total collection is well over 10,000 letters and papers. During the Christmas holidays it was chronologically arranged and divided according to country of origin with the assistance of the American Benedictine clerics at Sant' Anselmo in Rome and the collection is now in the process of being microfilmed.

Father Barry also gathered materials in several European archives for his doctoral dissertation on "The Germans and the Catholic Church in the United States." German Catholic immigration reports and figures were collected in the archives of the Ludwig Missionsverein in Munich, the Leopoldinenstiftung in Vienna, the abbey of Metten in Bavaria, the Staats Archiv in Munich, and the libraries of the Universities of Munich, Freiburg im Breisgau, Frankfurt, Louvain, and the Vatican Archives. The problem of Cahenslyism was investigated in the archives of the Caritasverband in Freiburg, the firm of Peter Paul Cahensly in Limburg an der Lahn, the Raphaelsverein in Hamburg and Bremen, the Pallottine motherhouse in Limburg, and the Dioceses of Osnabrueck and Limburg.

Several aspects of the definition of the dogma of the Assumption on November 1, 1950, invite comparison with the definition of the dogma of the Immaculate Conception on December 8, 1854. One aspect of particular historic interest to American Catholics is the participation of American prelates in both ceremonies. The traditional list of all those who took part in the definition of 1854 is inscribed on four marble tablets erected some years ago near the high altar of St. Peter's. It gives a total of 181, of whom fifty-three were cardinals, twenty-eight archbishops, and one hundred bishops. However, a study made of the subject and published in Rome in the fall of 1950, indicates that in 1854 there were 188 prelates present instead of 181, and that these numbered fifty-four cardinals, forty-two archbishops, and ninety-two bishops. So far as can be determined, six of these were from the United States: three archbishops and three bishops. The archbishops were: Francis P. Kenrick, Archbishop of Baltimore, Anthony Blanc, Archbishop of New Orleans, and John Hughes, Archbishop of New York. The bishops were: Michael O'Connor, Bishop of Pittsburgh, John Timon, C.M., Bishop of Buffalo, and John N. Neumann, C.SS.R., Bishop of Philadelphia.

When Pope Pius XII defined the doctrine of the Assumption of the Blessed Virgin Mary, the procession included almost three times as many prelates from all over the world. The *Osservatore Romano* of November 2, 1950, names thirty-six cardinals who took part, and states that the sum-total of archbishops, bishops, and abbots counted more than 650. The N.C.W.C. news agency says there were 561 of these who were "bishops," which probably means bishops and archbishops as well. Sixteen

of this vast assemblage were from the United States, numbering one cardinal, six archbishops, and nine bishops, two of the latter being of the Slavo-Byzantine Rite. Those present were: Francis Cardinal Spellman, Archbishop of New York, Amleto G. Cicognani, Apostolic Delegate, John A. Floersch, Archbishop of Louisville, Edwin V. Byrne, Archbishop of Santa Fe, Gerald P. O'Hara, Archbishop-Bishop of Savannah-Atlanta, Joseph P. Hurley, Archbishop-Bishop of St. Augustine, and regent of the papal nunciature in Yugoslavia, Leo Binz, Archbishop-coadjutor to the Archbishop of Dubuque, Joseph H. Albers, Bishop of Lansing, Edwin V. O'Hara, Bishop of Kansas City, George L. Leech, Bishop of Harrisburg, Aloysius J. Muench, Archbishop-Bishop of Fargo, since appointed the papal nuncio to Germany, Francis R. Cotton, Bishop of Owensboro, Ambrose Senyshyn, O.S.B.M., Auxiliary Bishop of the Ukrainian Diocese, Michael J. Ready, Bishop of Columbus, Daniel Ivancho, Bishop of the Pittsburgh Byzantine Exarchate, and James A. McNulty, Bishop-auxiliary to the Archbishop of Newark. This list has been checked by two of the prelates named therein, and seems to be complete. According to a N.C.W.C. radio despatch, all of them except Bishops Senyshyn and McNulty participated in the semi-public consistory held in the Vatican on October 30th, at which over five hundred cardinals, archbishops, and bishops voiced their approval of His Holiness' proposal to proclaim the dogma.

Catholic historical scholars, as all historians, are feeling quite acutely the high cost of printing and publishing. The great handicap of the Catholic historian is the very limited market for Catholic scholarly publications. It is time that an endowed press be established which could publish worthwhile scholarly studies. The effect of such a press would reach out far beyond the books it could publish by itself.

With the November number (Vol. XXIX, No. 1) the *Historical Bulletin* issues from the St. Louis University Press in a new format. It now has sixty octavo pages in neat offset printing. Its current bibliography of books on history should be of great use to teachers. The subscription price is $2.00 a year.

Our Negro and Indian Missions, the annual report of John B. Tennelly, S.S., secretary of the Commission for Catholic Missions among the Colored People and the Indians, shows further gains made among both groups during 1950. There were 10,092 adult Negro converts to the Church during the year and a net increase of about 20,000 to raise the total number of colored Catholics to approximately 400,000. The largest number of Negro Catholics is found in the Diocese of Lafayette (72,000) with the next largest groups in the Archdioceses of New Orleans, New York, Wash-

ington, and Chicago in that order. The Catholic Indian population numbers 99,200 of the approximately 240,000 Indians on reservations. As in former years the Dioceses of Gallup and Rapid City have the largest number of Catholic Indians with 12,000 and 11,358 respectively. In the sixty-one schools for Indian children an enrollment of 8,152 was reported, the highest on record. During the past year eight new schools were opened for colored children under Catholic auspices to bring the total to 321 schools with an enrollment of 69,604 children.

Christopher Columbus: A Selected List of Books and Articles by American Authors or Published in America has been published by the Library of Congress to commemorate the fifth centennial of Columbus' birth. Free copies of the bibliography are available to libraries upon request to the Publications Section, Library of Congress, Washington 25, D. C.

A second edition of the *Directory of American Scholars,* first published in 1942, is being prepared for publication in the fall of 1951. It is planned to have 25,000 biographies in the new edition, about twice the number listed in 1942. The editor, Jacques Cattell (The Science Press, Box 749, Lancaster, Pennsylvania), has sent out questionnaires to scholars and asks for speedy replies. Scholars whose names were included in the previous directory are asked to notify the editor if they have not received questionnaires. The usefulness of a rather complete directory is obvious.

The seventh annual Institute in the Preservation and Administration of Archives will be held in Washington, June 11-July 16. Information concerning the course may be obtained from the Director of the Institute, Professor Ernst Posner of the American University, 1901 F Street, N.W., Washington 6, D. C. In the same period similar institutes will be held in the preservation and interpretation of historic sites and buildings and in genealogical research.

A new semi-annual periodical entitled *Biographical Studies, 1534-1829* to appear in January and July has been launched with the issue of January, 1951, and is published by the Arundel Press at Bognor Regis, England. It is intended to include materials for a biographical dictionary of Catholic history in the British Isles from Henry VIII's break with Rome to Catholic Emancipation. The editors are A. F. Allison of the British Museum and D. M. Rogers of the Bodleian Library at Oxford.

An English translation of a classic work of colonial Spanish America has been prepared, with introduction and notes, by Francis Borgia Steck, O.F.M., of Quincy College, formerly of the Catholic University of America. It has just been published by the Academy of American Fran-

ciscan History, under the ttile of *Motolonía's History of the Indians of New Spain.* Motolonía wrote his work a few years after the conquest of Mexico by Cortés, but it remained in manuscript form until 1858, when García Icazbalceta published the first edition. A second edition appeared in 1914.

Lewis Hanke, the active director of the Hispanic Foundation, Library of Congress, will give the three Rosenbach Lectures in April at the University of Pennsylvania on the subject "Bartolomé de las Casas, Bookman, Scholar, and Propagandist." The lectures will subsequently be published in the Rosenbach Series of the University of Pennsylvania Press. Dr. Hanke has received a grant from the American Philosophical Society to prepare a guide to the writings and ideas of Las Casas, 1552-1952.

Professor William J. Entwistle of Oxford University and Mr. Harold V. Livermore of Canning House, London, are the editors of a volume, to be published under the title of *Introduction to Portugal and Brazil* as a *festschrift* for Edgar Prestage, the retired Camões Professor of Portuguese of King's College, London, who will thus be honored, upon his eightieth birthday, as the outstanding English scholar in the field of Portuguese studies, especially of Portuguese history. As readers of this REVIEW may know, Mr. Prestage is a Catholic.

The centennial of the restoration of the English hierarchy, which was celebrated last September, was the occasion for a number of additions to the literature on the history of the Church in England. The most important publication was *The English Catholics, 1850-1950,* a handsomely illustrated volume of almost 700 pages to which a number of historians contributed essays under the general editorship of George A. Beck, who is now Bishop of Brentwood; it was published by Burns Oates of 38 Ashley Place, London, S.W. 1. The editors of the REVIEW hope to carry a full review of this important work at a later date. Among other publications marking the centennial are Father J. H. Darby's booklet, *The Diocese of Clifton, 1850-1950* (Bristol: Burleigh Press, Lewins Mead), a similar brochure for the Diocese of Northampton, which is published by Haxton and Walsh, 207-209 High Road, East Finchley, London, N. 2, and one for the Diocese of Nottingham. These centennial publications emphasize the importance which attaches to diocesan histories among the English Catholics, and they likewise serve to remind Catholics of our own country of the pressing need which we have for scholarly works on the history of American dioceses, so many of which have already reached, or will soon attain, the century mark.

The Anglo-American Historical Conference will hold a full meeting in London, July 9-14. An interim meeting was held in July of last year.

For many years students of nineteenth-century French history have deplored the absence of any satisfactory study of the *Ralliement*. Soderini's volume on the diplomatic history of Leo XIII's pontificate, the only work that has been translated into English, is woefully inadequate. Dibidour's two volumes, which are the standard works from which most references are drawn, are both outdated and so obviously anti-clerical that they can only be used with extreme caution. Lecanuet's is still the best available, but like Dibidour, it was written before World War I and is without the advantage of the rich material that has been turned up in the past three decades.

Fortunately, this situation is in the process of being corrected. Mr. John Woodall, a doctoral candidate at Columbia University, has completed a year and a half search of the French Archives for documentation on the *Ralliement*. He has uncovered an immense amount of unpublished material that throws new light on many obscure phases of the papal effort and of the French Catholic reaction. Chanoine Jean Leflon, the eminent historian of the Catholic Institute of Paris, who assisted Mr. Woodall in his research, believes that the American author will produce a first-rate work that will be as welcome in France as it ought to be in the United States. It is hoped that in addition to its publication as a doctoral thesis, the volume will appear in an edition that will make its findings available to the general public.

Nouvelle revue théologique for November devotes several articles to the problem of refugees. One of them reaches back to 1912.

Kösel-Verlag in Munich has published the fifth edition of F. X. Seppelt's *Papstgeschichte von den Anfängen bis zur Gegenwart*. This is by far the best history of the popes available in a single volume. The revision is priced at 18 marks.

The John Gilmary Shea Prize of the American Catholic Historical Association was awarded for 1950 to John H. Kennedy for his volume, *Jesuit and Savage in New France*, which was published in the spring of last year by the Yale University Press, New Haven 11, Connecticut. Mr. Kennedy took his A.B. degree at Princeton University in 1937 and his Ph.D. at Yale in 1942. From 1942 to 1946 he was enrolled in the United States Army and after his services with the armed forces he taught in the Department of History at both Princeton and Yale Universities. In the autumn of 1950 he joined the directorate of intelligence at the headquarters of the United States Air Force in Washington where he is presently employed.

Dr. Kennedy's book deals with the Indians of North America in the seventeenth and eighteenth centuries as seen principally through the

Jesuit Relations. From the reports of the missionaries on the Indians the author made a comparative analysis of the concepts of the French writers of the period concerning the native savages to show that the literary men of France drew their ideas in good measure from the descriptions which they read of the Indians as drawn up by the Jesuit missionaries working among them and reporting back to their superiors in France. It is appropriate that the prize bearing Shea's name should be given to a volume on this subject, for the pioneer historian of the Catholic Church in the United States wrote extensively on the Indians and their missions and his book, *History of the Catholic Missions among the Indian Tribes of the United States, 1529-1845* (New York, 1857), although now very old is still useful. The Committee of the John Gilmary Shea Prize for 1950 was composed of Professor Paul Kiniery, Loyola University, Chicago, as chairman, the Very Reverend Harry C. Koenig, St. Mary of the Lake Seminary, Mundelein, and the Reverend Francis Glimm, Immaculate Conception Seminary, Huntington, New York.

Henry J. Browne, archivist of the Catholic University of America, has been named to the Committee on College and University Archives and also to the editorial board of the *American Archivist,* the official organ of the Society of American Archivists. Father Browne's article, "The American Catholic Archival Tradition," which was originally read as a paper at the meeting of the American Catholic Historical Association in Chicago on December 29, 1950, will appear in the April issue of the *American Archivist.*

Charles H. Metzger, S.J., of West Baden College, West Baden Springs, Indiana, is gathering material on the subject of the Catholics in the American Revolution. Father Metzger would be grateful for information concerning extant materials.

Thomas T. McAvoy, C.S.C., head of the Department of History in the University of Notre Dame, has been given a grant of $1,000 by the American Philosophical Society to pursue research in European archives and libraries on the subject of the so-called heresy of "Americanism" in the Catholic Church of the United States. Father McAvoy departed early this month and will return sometime before the opening of the next academic year.

Stephan Kuttner, professor of the history of canon law in the Catholic University of America, has been given sabbatical leave for the second semester of the current academic year for pursuing researches in English as well as continental libraries and archives on the development of canon law in mediaeval England. The research project is supported by grants-in-aid from the Catholic University of America and the American Philosophical

Society. For the period of his stay in Great Britain Professor Kuttner has been elected an associate member of All Souls College, Oxford. He has also been elected, for the period of three years, to serve on the continuation committee of the Anglo-American Conference of Historians.

Gerhart B. Ladner of the University of Notre Dame, now on leave of absence at the Institute of Advanced Study, has been made a corresponding fellow of the Zentraldirektion of the *Monumenta Germaniae Historica* at Munich. He was formerly an assistant on the project in Berlin and Munich.

William O. Shanahan, who spent the first semester of the current academic year in research in Germany, has now returned to his teaching duties at the University of Notre Dame.

Professor Louis Halphen, who held the chair of mediaeval history at the Sorbonne, died on October 7. Distinguished especially for his writings in the field of Carolingian history, he was an unusually good teacher who won the respect and affection of his students. Twenty-five scholars have contributed to the *Mélanges d'histoire du moyen âge offerts à M. Louis Halphen*. Subscriptions may be sent to the editor, J. Boussard, 1 rue de Sully, Paris 4, France. The subscription price of 1200 francs will be raised to 1500 after publication.

Edward H. Finnegan, S.J., of Boston College died on January 24 after and extended illness. Father Finnegan took his doctorate at Fordham University, where he specialized in American diplomatic history. He was on the program of the Association in Boston in December, 1949.

John A. Lyons of Louisville has published an illustrated brochure entitled, *Historical Sketches of Old St. Theresa's in Meade County Kentucky*, which brings together a good deal of scattered data on this old parish wherein nearly a century and a half ago the first Catholic family took up its residence. The booklet has been carefully done and contains two pages of references to the sources, a good index, as well as lists of the priests and religious who have come from the parish and two appendices giving the names on the old tombstones in St. Theresa's Cemetery and of those who gave assistance to the present pastor in erecting the parish hall. For those who would like to obtain a copy of this brochure Father Lyons' address is 747 Harrison Avenue, Louisville 13, Kentucky.

Documents: Fuero latino de Sepúlveda. J. M. Ramos y Loscertales (Cuadernos de historia de españa, Vol. XIII, 1950).—Florilegio documental del reinado de Pedro IV de Aragón. Amado López de Meneses *(ibid.)*.—The Letters of Margil in the Archivo de la Recolección in Guatemala. Lázaro Lamadrid *(Americas*, Jan.).—Two Margil Documents. Michael B. McCloskey *(ibid.)*.

BRIEF NOTICES

AUSTIN, ALEINE. *The Labor Story. A Popular History of American Labor, 1766-1949.* (New York: Coward-McCann, Inc. 1949. Pp. x, 244. $2.50.)

This small volume proves again that if "popular" histories are to be written, they must somehow be written by fully competent historians. Otherwise, though they may seem to give to the so-called average reader a true initial glimpse of the sweep of historical events, they will lack an able marshalling of the facts and will be wanting in proper emphasis and perspective. The present work, while laudable in some aspects, has so many defects that it is definitely not good enough for the man-in-the-street.

The author is committed to some kind of socialism (p. 33). This is too important an ideology in our time to be left vague, and contemporary developments demand clarity with regard to it on the part of every writer. No one should use the term "socialism" where only decent social progress is meant. Furthermore, the American Federation of Labor is dealt with rather too severely, especially in its early stages. Nor is there enough about the influence of Communists in the Congress of Industrial Organizations. Dubious authorities are likewise often quoted. Also, can Terence V. Powderly be justly called "timid in action" (p. 85) considering his times and his pioneering status?

Despite her assortment of odd and interesting data about the American labor movement and despite the genuine simplicity of her wording, it must be said that Miss Austin's volume cannot be highly recommended. (THOMAS J. DARBY)

The Autobiography of Robert A. Millikan. (New York: Prentice-Hall, Inc. 1950 Pp. xiv, 311. $4.50.)

In recording the events of his life Dr. Millikan incidentally gives a condensed history of the development of the science of physics from the fundamental work of Clerk-Maxwell, which initiated the age of electricity, to that of Roentgen and other pioneers who brought us the age of electronics. It is a fascinating account and the discoveries here recorded have influenced the habits of everyone.

In this development of physics, Robert A. Millikan, Nobel Prize winner, played an important role in some of the crucial stages. One of the important factors in his successful career as physicist was the personal contact that he made in 1895, the year he obtained his doctorate, with the famous scientists in Europe who were laying the groundwork that initiated the period of modern physics. It is interesting, and it should be inspiring to the young student of science, to note the background and observe the steps by which he climbed the ladder of success.

Dr. Millikan was born in 1868, the son of a Protestant minister whose ancestors moved from New England to the Middle West. His parents being of moderate financial means, his education was of the kind that is favorable to the development of self-reliance and habits of industry. At the University of Chicago, where

he took up the work of teaching and research, he appears to have been untiring in his experiments but found time to publish several texts in physics suitable to different levels of attainment. The co-operation exhibited in his academic life was extended to civilian life where he was active in the study of problems of general education.

In two world wars Millikan pooled his knowledge of physics with others in the development of defense weapons. He was one of the founders of the National Research Council set up after World War I and later organized the Department of Physics of the new California Institute of Technology.

Like Newton and many of the great scientists, Millikan expresses a belief in a Supreme Being, in the Great Architect whose handiwork is revealed in the law and order of the universe. The religion he professes is altruism; and he adopts, alas, Whitehead's definition: "Religion is world loyalty!" (CORNELIUS J. CONNOLLY)

BALTZLY, ALEXANDER and A. WILLIAM SALOMONE. (Eds.) *Readings in Twentieth-Century European History.* (New York: Appleton-Century-Crofts, Inc. 1950. Pp. xxv, 610. $5.00.)

This is, for the most part, a well-chosen and excellently arranged selection of readings for courses in history covering the years 1914-1950 with about forty pages devoted to background material. It is organized around a rather full collection of the really important and significant historical "documents" of the period. About this core are many and extensive articles from the leading newspapers, primarily the reporting—along with passages from their published books—of outstanding journalists, and a wealth of long extracts from the better known journals of contemporary history and political science. Lastly there are scattered throughout these readings passages from some of the interpretative studies that have emerged from our "age of crisis." It is for these that the editors of this otherwise excellent work are most open to criticism. Outside of a passage from Ortega y Gasset there is very little here that might lead the student even to suspect the existence of the problem of the secularization of western civilization. Rather, for example, he is given long passages from Croce on "activism," Hobson on "imperialism," and Hobhouse on "liberalism." Possibly the editors had no desire to commit themselves as interpreters and included these as documents only. But their very presence seems to call for many others of which every user of this collection must feel that some, at least, would have been far more significant. (ELDON M. TALLEY)

BENDER, HAROLD S. *Conrad Grebel (c. 1498-1526). The Founder of the Swiss Brethren.* (Goshen, Indiana: Mennonite Historical Society. Pp. xvi, 326. $3.50.)

This learned book, which is No. 6 in the Studies in Mennonite and Anabaptist History, presents an exhaustive study of the youthful founder of the Swiss Anabaptists. Dr. Bender sees in Grebel the father "of Swiss, Dutch and

German Anabaptists, namely the Doopsgezinden, the Hutterites, and the Mennonites of Switzerland, France, Germany and North and South America with total baptized membership today of almost four hundred thousand." Grebel left his native Zurich in 1514 and studied successively at Basel, Vienna, and Paris. In these universities he obtained, according to Dr. Bender, at most a superficial tincture of the Erasmian religious philosophy. Returning to Zurich and rushing into a marriage of which his parents entirely disapproved, Grebel was soon involved in a struggle with poverty and ill health. Converted to nascent Protestantism by Zwingli in 1522, he broke with the new set in 1525 to launch Anabaptism.

Dr. Bender sums up Grebel's religious position in the following way: "At the center of Grebel's thinking stood the Word of God with its absolute authority, and the Spirit of God with its divine power to transform the life of the believer; and as a second central thought, the holy body of believers, the church of Christ, made possible by the individual's experience, bound to the Word of God and commissioned to proclaim the Gospel in the world as a 'suffering church.'"

The author sees Grebel's significance in the history of Christianity in that "he made possible the initial and basic breakthrough from Luther's and Zwingli's mass church into the free church." Dr. Bender also thinks that the Anabaptists took the *sola Scriptura* of the Reformation altogether seriously and thus returned to the original ideas of the New Testament. He even goes so far as to call Grebel a first-century Christian. What real meaning such terms can have for a man of Dr. Bender's learning is veiled from the profane. (EDWARD A. RYAN)

BENSAUDE, JOAQUIM. *The Attacks Against Portuguese History.* (Lisboa: Soc. Astória, Lda., 1950. Pp. 80.)

Mr. Bensaúde, the distinguished historian, has spent many years of his long and fruitful life trying to show (and I think successfully) the existence of a conspiracy on the part of German scholars, beginning with Humboldt, which has aimed to prove, against what was commonly held for centuries, that the Portuguese were unprepared scientifically for the great role they played during the age of exploration, and had to look abroad for guidance. Humboldt (who may have had a special animus against Portugal because he was not permitted to visit Brazil) was apparently the first scholar to say that the development of nautical science in the sixteenth century was the work of Germans, and that the Portuguese (as well as the Castilians) merely took advantage of this development. The strength of Mr. Bensaúde's fundamentally sound argument is lost somewhat in this badly put together and much too combative work. There is repetition without the compensation of forcefulness or clarity. Mr. Bensaúde is always threatening to prove without ever proving. (His proofs are given in his other works, not here.) He unnecessarily takes Samuel Eliot Morison to task and accuses him of belonging to the Humboldt school when it is clear that Morison, despite the occasional sauciness of his writing,

has no axe to grind. The cause, in short, of dispassionate history will not be well served by this latest work of Mr. Bensaúde. On the other hand, it is good to have certain facts pointed out. The Germans, we all agree, are an admirable people, but is it necessary to blame them for everything? It is not likely, at any rate, that the age of exploration was really made possible by Regiomontanus, Behaim, and Mercator. The list of Bensaúde's publications on pages 79-80 will be found to be very useful. To them the reader is referred who may wish to know more clearly the extent and ramifications of the German complot. (MANOEL CARDOZO)

BERRY, THOMAS, C.P. *The Historical Theory of Giambattista Vico.* (Washington: Catholic University of America Press. 1949. Pp. x, 165. $1.75.)

The frequent use or misuse of Vico's writings as a means of presenting another's interpretation is the opposite of the goal set for this doctoral dissertation: to let Vico speak for himself. That this is not an easy task may be shown from the advice given by Robert Flint to Italians, to read Michelet's translation of the *New Science* instead of the original. Father Berry points out the same idea in Part I, "The Obscurity of Vico's Writings," and elsewhere in statements about the confusion and contradictions in Vico's thoughts (pp. 55, 62, 68, 76, 89, 97, 107, 110, 128, 137, 146).

In Part II, "Vico's Approach to History" he is shown to be a philosopher and not a narrator of events. In Part III, his ideas are grouped as "Development and Corruption in History." The view of Vico as unorthodox is adequately refuted. His condemnation of secularism and his emphasis upon religion as a means of maintaining civilization contradict some misinterpretation of him. He accepted or rejected ideas from Francis Bacon, Jean Bodin, Descartes, Locke, Machiavelli, and others. Above all, the great Neapolitan's original thinking was most important, and that is indicated in such statements as the following. "The real innovation of Vico was not that the study of philosophy should be assisted by philology (history) but that philology itself should be established scientifically on philosophical principles" (p. 52). Father Berry substantiates his summaries and quotations in English by giving in his footnotes passages in Italian from the definitive edition of Vico's works. The author's presentation is a contribution to the understanding of the eighteenth century. (MARY LUCILLE SHAY)

BRÉGY, KATHERINE. *Queen of Paradox. A Stuart Tragedy.* (Milwaukee: Bruce Publishing Co. 1950. Pp. xiv, 221. $3.00.)

This work is a sympathetic study of one of modern history's most tragic figures, Mary Stuart, Queen of France and Queen of Scotland. In a scholarly manner the biographer describes the life story of the unfortunate Queen of the Scots through infancy in Scotland, carefree youthful years in France and, later, as an almost lone figure caught in the maelstrom of the intense religious differences, the

domestic and foreign intrigue that were part and parcel of the Scottish scene in the sixteenth century. Every fateful step that led first to exile from Scotland to captivity in England and, finally, death at the hands of the Elizabethan executioner is brought out in clear detail. Her sympathies for Mary Stuart, notwithstanding, Miss Brégy maintains a marked objectivity in the portrayal of her character. No attempt is made to make Mary appear to have been a super-woman. Her limitations are delineated, her inability to judge character, her moral weakness are recorded and not glossed over. In brief, she is described quite genuinely as both the sinner and saint she was in real life. Despite the necessity of introducing a host of characters, both good and evil, who played roles great and small in Mary's life from childhood and adolescent years in France until her pitiful death, the author keeps her main character in proper focus. To have done so must have been no easy task; an accomplishment for which Miss Brégy is to be commended. The reviewer is under the impression that Miss Brégy literally filled herself with the myriad historical facets of the complex age in which Mary Stuart lived. Unfortunately, the author assumes that the ordinary reader is quite as familiar with the historical backgrounds relative to allusions concerning Catharine de Medici, the traditional French interest in Scotland, the Guise family, Leicester, etc. It would seem that the inclusion of a few explanatory footnotes might prove of assistance to readers who do not possess a knowledge of the history of the period. Briefly, it is the reviewer's belief that Miss Brégy takes too much for granted with respect to the historical knowledge of her readers. (BRENDAN C. MCNALLY)

BRINTON, CRANE. *English Political Thought in the Nineteenth Century.* (Cambridge: Harvard University Press. 1949. Pp. vii, 312. $3.50)

Professor Brinton of Harvard first published this study in 1933. The reprint has no revisions or additions with the exception of a slim preface. Brinton has not endeavored to write an exhaustive account of English political thought in the last century. Rather he has promoted the position that essays about representative men are as good a way as any for the historian of ideas to do his job. He groups his subjects under three headings. Under the caption "The Revolution of 1832," he places Bentham, Brougham, Owen, Cobbett, and Coleridge. Beneath that of "Chartism" are Mill, Cobden, Kingsley, Disraeli, Newman, and Carlyle. Among "The Prosperous Victorians" he lists Bagehot, Acton, T. H. Green, Spencer, Bradlaugh, Morris, Maine, Kidd. Brinton's critical approach is largely dictated by his desire to understand the "feelings" these representative figures had about human nature and society. In registering the interplay between the emotional, the psychological, and the rational in the formation of their political concepts, he finds few whose thought was not weakened by deficiencies in one or more of these aspects of the mind and heart. He is most sensitive to the failures in reasoning which have accompanied the attempts to build closed political systems. He is also quick to record the inadequacies of those who were incapable of constructing any kind of system. Brinton's ultimate touchstone of criticism is that of "taste" which he assumes as equally guides the selection of political values as it determines the grammar of criticism.

Readers of this *Review* might be especially interested in Brinton's treatment of Newman's political thought. Here the weaknesses of the author's method of analysis are very evident. He is concerned to achieve a *tour de force* rather than a careful working out of the development and implication of Newman's position. Thus he proposes that Newman was essentially a pragmatist and the content of his discussion is determined by his effort to carry through a proof of this contention. The consequence is that a reliable survey of Newman's political ideas is not given. Brinton's essay suffers in comparison with that of Alvin S. Ryan, "The Development of Newman's Political Thought." [Cf. *Review of Politics*, VII (April, 1945), 210-240.] Ryan's essay is a concrete, precise, step-by-step account of Newman's political education, and its definiteness does not detract from its interpretive value. In Brinton's sketch the interpretive attempt is not supported by the necessary scrupulousness in historical analysis.

The book has a serviceable bibliography. With the exception of two studies mentioned in the preface, however, the bibliography has not been supplemented since 1933. This omission is troublesome when it prohibits the citation of such work as Charles Warren Everett's recent editions of previously unpublished Bentham manuscripts.

The dust jacket of the book correctly and candidly advertises that it is "extremely able," "attractive," "pleasant," and "entertaining." (EDWARD GARGAN)

BROGAN, DENIS W. *The Era of Franklin D. Roosevelt.* (New Haven: Yale University Press. Pp. ix, 382. $6.00.)

PRATT, FLETCHER. *War for the World.* (New Haven: Yale University Press. Pp. xi, 364. $6.00.)

Several volumes have now been added by the Yale University Press to the Chronicles of America Series in an effort to bring up-to-date this scholarly and highly readable account of American history. Mr. Brogan in Volume 52 is primarily concerned with the controversial story of the New Deal and its consequent effects on the American economic system. Beginning with the panic and depression of 1930-1933 and presenting an objective treatment of the ill-fated N.R.A., the A.A.A., T.V.A., and other administrative reforms, the author devotes the major portion of the volume to a necessarily brief but accurate picture of the change in American politics and economics under the leadership of Franklin D. Roosevelt. Perhaps, the most interesting and to some extent the most important topic treated is that of labor. The emergence of the C.I.O. in 1935 and its struggle to absorb and to control the rubber, steel, textile, automobile, and electrical industries in the following years is given sympathetic treatment.

Four of the seventeen chapters are devoted to the election campaigns in which the Democrats, standing on their record and catering to the groups they had befriended, were able to overwhelm the Republicans principally because no one could be found in their opponents' ranks who could measure up to the political stature and magnetic personality of the master of Hyde Park.

All in all the author has produced a concise, objective, and well-balanced account of the internal economic upheavals of an important period.

> "The Germans had been beaten because on the sea they could find no means of preventing our troops from reaching Europe; because in the air they could find none of keeping our bombers from pounding their transportation to pieces and cutting off their sources of fuel; and, above all, because on land they could find no officers who used the means at hand as well as ours, whatever those means might be."

The above quotation from *War for the World*, equally applicable to Japan, is the astute summary of World War II by Fletcher Pratt, noted military and naval authority. The author limits himself to a chronological treatment of the part played by American armed forces in the recent global conflict and he is of the opinion that the specific American contribution to the general victory lay in the field of technology.

He is at his literary best when describing the naval strategy by which the United States Navy in the famous battles of the Coral Sea, Midway, Leyte Gulf, and others was able to annihilate that of the Japanese, and there are included twenty-five maps especially drawn for this work by Robert W. Galvin to aid the reader in following the progress of the war both on land and sea.

What one admires in the book is the sense of proportion which enables the author to cover so thoroughly the four long years during which the American forces were actively engaged against the enemy, and the scholarly analysis and lucid style with which recent military and naval strategy is presented to the reader. (Stephen Donlon)

BURTON, KATHERINE. *The Great Mantle: the Life of Giuseppe Melchiore Sarto, Pope Piux X.* (New York: Longmans, Green and Co., Inc. 1950. Pp. xiv, 238. $3.00.)

Some subjects lend themselves more easily to the pen of the biographer than others, and this is eminently true of the "Pope of the Children." Joseph Sarto's life reads like the life of an American tycoon, but etherealized. His was the spiritual life. He was always a citizen of the spiritual realm. From his birth at Riese until his departure from a sorrowing world in August, 1914, Sarto was as one with God and God's Church. His intellectual attainments were a further inducement to humility for one already congenitally of that persuasion. The influence of his saintly mother was evident all through his life and her humble lessons of how to bear poverty and hardship, by their littleness, made Joseph Sarto great.

The Great Mantle is a further evidence of Mrs. Burton's happy faculty for producing readable, likeable, and memorable biographies. The story, helped by the style, moves along in an interesting manner. The book, when finished by the reviewer, could only evoke the comment, "Pius' life was written as I pictured him." Pius X reached with facility the most humble and the learned. As pastor of Salzano, seminary director at Treviso, as bishop and patriarch, his greatness was taken for granted by many. He made hard things seem easy.

His *savoir faire,* whenever God or his beloved Church was concerned, made success a foregone conclusion. Treatment of detail is evident in the book. The author's grasp of modernism, the cancer come to flower at the turn of the century, is unusual in a lay woman. The book is a valuable addition to papal history. Place it on the "must" list for lovers of the Papacy and good literature. (PAUL E. LANG)

BUTLER, RUTH LAPHAM. (Ed.). *Guide to the Hispanic American Historical Review, 1918-1945.* (Durham: Duke University Press. 1950. Pp. xviii, 251. $6.00.)

Scholars will welcome this volume which renders consultation of the wealth of material published in the twenty-five volumes of the *Hispanic American Historical Review* both quick and efficient. While it is not a detailed index, it does include almost all contributions conveniently arranged both according to geography and chronology with adequate cross-references. Articles of greater importance are summarized briefly for the increased convenience of the investigator. It is a volume which should be a valuable aid to every student interested in Latin America. William Spence Robertson contributes an interesting introduction in which he chronicles in detail the birth pangs of the *Review* and sketches its progress down to the present. It is gratifying to note his statement that the *Catholic Historical Review* heartily supported the new *Review* from the very beginning, even before its first issue had come from the press. (ANTONINE S. TIBESAR)

CAM, HELEN. *England Before Elizabeth.* (New York: Longmans, Green and Co., Inc.; London: Hutchinson House. 1950. Pp. xii, 184. Text $1.60; trade $2.00.)

When a scholar attempts to condense hundreds of years of history into one brief volume, he or she is undertaking a very difficult task, indeed. In this short review of English history from pre-Roman times to the days of the Protestant Revolution, Professor Cam has done remarkably well. As a text, it may not constitute a serious threat to the older and already well-established works in the field, but it does serve to illuminate certain periods glossed over or neglected by other authors. Each chapter serves to identify the important events in the history of England within the scope of this volume. Social England of Anglo-Saxon times is blended with the commercial England of Angevin and Tudor days; saints and scholars of the Church walk beside the warriors and statesmen of the realm to produce common law, trial by jury, parliaments, and Magna Carta. It is to be regretted that Chapter X could not have been enlarged so as to include a brief account of the multi-faceted monastic influence upon the social, religious, and cultural life of England. The final chapter is devoted to the very briefest survey of the so-called "Reformation" in England and, although there is little critical analysis, it is heartening to see that modern English historians are gradu-

ally dispelling most of the erroneous myths about Mary Tudor invented by their colleagues of the nineteenth century. Several times in the book Professor Cam speaks of "noble English" replacing mediaeval Latin which suffers by implication; and the author does make mention of "preachers and liturgists like Latimer and Cranmer" using the English language to such an extent that it would appear that the mother tongue was the prized invention and personal property of the Anglican divines. That the Book of Common Prayer preserved continuity with the Catholic Church of the Middle Ages or that worshippers in Anglican cathedrals of today are linked intact with the historic Church of the past are debatable questions. On the whole, however, it is a rather admirable work to have compressed so much material into so little space. Favorable mention must be made also of the eighteen pages of chronological outline and maps in the back of the book which greatly facilitate factual information. (THOMAS E. LYNCH)

CARDIFF, IRA D. (Ed.). *Atoms of Thought. An Anthology of Thoughts from George Santayana.* (New York: Philosophical Library. 1950. Pp. xv, 284. $5.00.)

The editor of this work states that in his "incessant and omnivorous reading" Santayana's writings have been "probably foremost" and that he has lived "with, or upon, Santayana's ideas for many years." In the master's works Mr. Cardiff finds "wisdom," "sound philosophy," "exquisite language," "brilliant aphorisms," "charm and subtle humor." Santayana himself suggested that the word "atoms" be used in the title. He has also contributed a preface which shows that at the age of eighty-seven he has lost none of his self-complacence and that he can still spread the syrupy rhetoric which has proved so appetizing to some tastes. The publisher has put a high price upon *Atoms of Thought,* perhaps on the assumption that anyone ready to buy the book will likewise be ready to pay $5.00 for it.

Since Santayana describes his philosophy as baroque, we may be justified in picking out a few of the baroque but bogus pearls that are set before us. "Justice and charity are identical" (p. 56). It is asserted that the churches once taught that hell is "the only rational basis for virtue" (p. 57). "Religion and social utopias proposed nothing that I respected" (p. 258). It is stated that "after three or four centuries of confused struggles, an institution emerged which called itself the Catholic Church" (p. 231). "The keen air of truth is not for all lungs" (p. 226). "Man is a social rather than a political animal; he can exist without a government" (p. 205). God's "omnipotence is contradicted by every Christian judgment and every Christian prayer" (p. 53). We are informed that "we must respect the past, remembering that once it was all that was humanly possible" (p. 197). "The criterion of worth remains always the voice of nature, truly consulted, in the person that speaks" (p. 197). "Alleged knowledge is always faith" (p. 196).

This is a depressing book to page through. The hundreds of brief quotations from books and articles written in the course of a long career combine to form a living portrait of a man endowed with certain trivial talents but shallow and limited in mind and character. Santayana has given his approval to this collection of his opinions. Even so, it is not too much to hope that there may lie

within him some repudiation of the basic thoughts and characteristic attitudes that are found here. (JOHN K. RYAN)

CARRÉ, BARTHÉLEMY. *The Travels of the Abbé Carré in India and the Near East 1672 to 1674 Translated from the Manuscript Journal of his Travels in the India Office by Lady Fawcett and Edited by Sir Charles Fawcett with the assistance of Sir Richard Burn.* Three Volumes. (London: Hakluyt Society. 1947, 1948. Pp. lvi, 1-315; xxiv, 317-675; xxiii, 677-984. $4.50 to members of the Hakluyt Society.)

In *Le Courier de l'Orient,* competently translated from the French manuscript by Lady Fawcett, Father Carré narrates his travels in 1672-1674 from France overland to Syria, Mesopotamia (Iraq), and the Persian Gulf, thence by sea to India and then back to France by his outward route reversed. His journey coincided with French military activities in Indian waters to support the resumed French trade in India and possibly to oust the Dutch from Ceylon at the time of the Dutch war, in which France and England were allied against the Netherlands. Carré undertook these travels as Colbert's courier to General Blanquet de la Haye, commander of the French forces in India, and as his secret informant on the activities of the French East India Company. He filled his interesting narrative with valuable information, especially about the little known southern India, and with forthright remarks on the weaknesses of the French administrative methods, on the failure of de la Haye's mission, and on the extravagant life of the Portuguese despite their political decline.

A learned and detailed introduction (pp. xiii-xxxvi) deals with the history and authorship of the French manuscript, the author's previous travels in the East and in the Mediterranean, the criticism drawn by his book *Voyages des Indes Orientales,* the various extant manuscript travelogues by Carré, his historical reliability, and the editorial treatment of the text. The day by day account is presented in a remarkably smooth and faithful translation that makes for a most enjoyable reading. Controversial and peculiar passages, terms, and names are checked, explained, and documented in a number of scholarly footnotes. The text is illustrated by a few good outline maps showing Carré's routes and by samples of the original text and letters. An extensive and accurate index at the end of the third volume (pp. 943-984) enhances the usefulness of the book. This work recommends itself for its scholarly introduction and notes, a close and idiomatic translation, helpful maps and index, and an elegant layout to all investigators interested in the seventeenth-century Near and Middle East. (ANTONIO SISTO ROSSO)

CARTER, CLARENCE EDWIN (Ed.). *The Territorial Papers of the United States* Volume XVII. *The Territory of Illinois, 1814-1818.* (Washington: U. S. Government Printing Office. 1950. Pp. v, 750. $4.00.)

A few far-sighted and ambitious politicians spear-headed by Daniel P. Cooke and Ninian Edwards secured statehood for Illinois on April 18, 1818. Cooke

insisted on pushing the northern boundary of Illinois forty-one miles further northward than the original line and thus he secured a more generous lake front and he can be honored justly as a founder of Chicago's present metropolitan status. His quest that three-fifths of the five percent allotted to improving public roads and derived from the sale of public lands should be devoted to education was granted. The ordinance of 1787 required 60,000 for statehood but the minimum quota for Illinois was reduced to 40,000 people and fifteen counties were organized in the state as a preparation for the new political status. Therefore, a large number of the documents in this volume are unified by a political goal. To acquire statehood Illinois must have a certain population, accordingly all barriers to rapid colonization were removed or minimized A series of treaties extending from 1804 to 1818 gave Illinois possession of the traditional Indian titles. The Indian at the close of the War of 1812 was under closer vigilance than ever before; officials were resolved to treat the Indian well to maintain his quiescence. British traders were isolated from Illinois and other traders were kept under strict control.

Most of the present documents center around land titles, land claims of individuals or associations, surveying tracts, and selling lots. The history of settlement in Illinois becomes a tangled skein when the problem of valid land titles is discussed. The documents illustrate the complexity of this matter. Congress was slow to solve the difficulty. The land ordinance of 1785, in effect until 1796, was again changed on May 10, 1800. A register and a receiver were appointed to four offices in the Northwest. Home seekers were offered one-half the disposable land in lots of 320 acres which cost the settler less than $600. In 1843 a last will and testament certifies that a Philadelphian owned 25,560 acres of land in Illinois at that date. Yet the act of 1800 was far superior to the original land acts which allowed million-acre purchases. The old post routes which delivered mail weekly and bi-weekly have a romantic interest. Some documents deal with lead mines and salt deposits. The volume contains a photostatic copy of the "act establishing a supreme court for the Illinois territory," which is thirty-nine pages in length. The third division contains the executive register, April 25, 1809, to August 7, 1920, and gives a list of public officials and dates of appointment which includes county, township, and village officials, army officers, and surveyors. The first and second divisions of the volume contain papers dealing with the second (1814-1815) and the third (1815-1818) administration of Governor Ninian Edwards. (THOMAS F. CLEARY)

CLARK, ANDREW HILL. *The Invasion of New Zealand By People, Plants and Animals.* (New Brunswick: Rutgers University Press. 1949. Pp. xiv, 465. $6.00.)

Field work by the author during 1941 and 1942 supplemented by a prodigious amount of library research has resulted in an interesting and valuable contribution to the history and geography of New Zealand as well as a successful experiment in methodology. Dr. Clark analyzes the dynamic spread of man, plants, animals, and ideas over the primitive landscape of South Island. Settlement by migratory Polynesians in the fourteenth century did relatively little to alter the land, for they lived mainly by and from the sea.

Invasion by Europeans began in 1792 by sealers and whalers who introduced

pigs, sheep, and other livestock in the establishment of shore bases for their operations. General settlement by Europeans resulted from the poverty and dislocation attendant on the industrial revolution in England. Unlike North American immigrants, many of whom had an agrarian background, the vast majority of New Zealand settlers were urban paupers ill suited to pioneer agriculture. This, perhaps, accounts for an anti-conservational attitude toward the land still prevailing in New Zealand where land is looked on as a commodity and where local tradition and sentiment for the land is missing or weak. There were several planned settlements and other schemes for controlling or encouraging immigration. Some population was lost in the Australian gold rush of the 1850's, but at the same time a new market was provided for New Zealand produce. The New Zealand gold rush in the 1860's resulted in a great increase in population and capital greatly stimulating much needed public improvements.

The text is supported by eighty-one maps, charts, and diagrams, and a twenty-page bibliography plus additional notes on source materials are appended. (KENNETH BERTRAND)

CONANT, KENNETH JOHN. *Benedictine Contributions to Church Architecture.* (Latrobe, Pennsylvania: Archabbey Press. 1949. Pp. xiii, 63, 29 illustrations. $2.25.)

This brochure is the Wimmer Lecture of 1947, the first of the annual lectures established by the Board of Trustees of St. Vincent's College "to keep alive and in grateful remembrance" the name of Archabbot Boniface Wimmer, O.S.B., who founded St. Vincent's Archabbey on October 18, 1846. The monks of the archabbey chose wisely in inviting Professor Conant of Harvard University, widely known for his studies in mediaeval architecture, to inaugurate their lecture series. In the course of his address, now offered in book form, Professor Conant states that between the sixth and twelfth centuries "the Benedictine essayed and developed a great many of the most important . . . features of church architecture," e.g., radiating chapels, "Galilee" vestibules, carved portals, the profuse use of the pointed arch, and stained glass windows (Abbot Suger). Though most of these rose from necessity, Conant firmly holds that the Benedictine precept of *ora et labora* guaranteed a fine architectural development and an excellent church architecture. One hesitates to find any fault with such an excellent study, but the historian will be surprised to find that "St. Maurus brought Benedictinism to France" (p. 8), a point now quite thoroughly abandoned by the best historical critics.

Due congratulations must be given to St. Vincent's Archabbey and to Professor Conant on this excellent inauguration of the Wimmer Lectures, for this study will appeal to all interested in the history of ecclesiastical architecture and the Benedictine centuries. The illustrations alone are well worth the price of the book. (ADRIAN FUERST)

CORBETT, SISTER THOMAS ALBERT, O.P. *People or Masses: A Comparative Study in Political Theory.* (Washington: Catholic University of America Press. 1950. Pp. xiii, 241. $2.75.)

This doctoral dissertation studies the so-called "ideal" states under regimes which regard the human person from different viewpoints. The ideal political community in which the dignity of man is recognized and protected is first described. Then the bonds, sociological, teleological, and axiological of such a community are explained. The next point developed is the process by which man begins to be separated from God by secularism in his economic, cultural, religious, and family life. This secularization, also, affects the community's political life as amoralism, Machiavellianism, or power politics become its bases. The result is a complete "divorce of politics from ethics." The population of such a state is degraded to a mass of "depersonalized individuals." Complete explanations of the terms: "mass" and of the so-called "ideal" state based on the "mass" concept are then given. Here is an accurate description of the totalitarian state with its attempted destruction of social classes, depersonalization of individuals by subjection to institutions only, laws based on the will to power and not on the natural law, and the complete distortion of true religious concepts and genuine culture. The causal analysis of both terms: "people" and "masses" includes the membership, the common value or goal, the bond of unity and the political agents of each state. Following this analysis is the description of a government based on genuine democratic principles. The explanation of the characteristics of such a government gives warning on how democracy may be lost through political indifference and irresponsible citizenship. Because many of the terms such as liberty, equality, government by consent etc., have currently come into sharp focus, the explanations of them by reference to St. Augustine, St. Thomas, Maritain, Rommen and other political theorists now assume clearness in the light of this study. Injected by way of contrast is the description of the monolithic state which denies these rights and privileges. Finally, the bonds of the national state are also found in the international sphere with an interplay of them on the two levels. Likewise indicated is the devastating effect of secularism on the international community.

This study serves as a good reference as well as supplementary material for a course in political theory. The bibliography contains the best standard and current works on the subject and the index is adequate. (SISTER MARIE LÉONORE FELL)

COULSON, THOMAS. *Joseph Henry, His Life and Work.* (Princeton: Princeton University Press. 1950. Pp. 352. $5.00.)

This account of that truly great early American physicist, Joseph Henry, deserves the highest praise. The author displays a vast insight of the subject, and this includes the diversity of aspects of his life treated. There is a great clarity which produces ease in reading the text. The life of Henry is depicted with a candid truthfulness. For example, his scientific attitudes are critically evaluated, as also his methods of promulgating research. On the scientific side, his experiments are shown in a wide variety of fields. In his foremost field, electromagnetism, there is a careful inclusion of detail, including, of course, the experiments on self-induction, the unit of which today bears his name. The usual con-

flicts of credit for research arise and the subsequent evaluations are ably pointed out by the author.

Therefore, this work should prove valuable in emphasizing the life of a man whose career of ideals and work can proudly be displayed, especially to young Americans of future generations. (CARL A. BECK)

DALE, EDWARD EVERETT. *The Indians of the Southwest.* (Norman: University of Oklahoma Press. 1949. Pp. xvi, 283. $4.00.)

This work, twenty-eighth volume in the Civilization of the American Indian Series, is from the pen of Professor Dale of the University of Oklahoma. By birth and by choice the author is conversant with the American aborigines of his native Southwest. Making use of government reports as well as of archival material, Dale first gives the history of the southwestern Indians since the cession in 1848 of this territory by Mexico. Then common problems, as health and education, are reviewed to the advent in 1933 of the highly regarded John Collier as Commissioner of Indian Affairs. Due to the latter's administration and the Wheeler-Howard Act of 1934, Dale believes the "Indian Service made great strides in the Southwest from 1933 to 1945" (p. 231).

Following the Meriam Report, of which commission he was a member, Dale concludes that Indian children should be educated close to home. This, he contends, would prevent divorcement from their future life and environment. The generalization demands qualification. What of the Navajo children, of the largest southwestern tribe and primarily pastoral? In her *American Indian Education* Evelyn C. Adams gave as one of the two causes of the failure of Grant's peace policy "the public school, which was more foreign to Indian experience than the facing on a garment" (p. 106). With Elsie M. Rushmore's "criminal inertia" epitomization of the federal policy toward the mission Indians of California Dale agrees; he adds that they "were exploited by a few greedy and unscrupulous whites" (p. 94). But here as throughout the book oblique references only are made to Christianity and its teachings. Not even a paganized version of St. Benedict's *ora et opera* appeals to the author, for he writes: "despite the endless round of work and prayer, the Hopi were a gay, kindly, hospitable people" (p. 18).

The bibliography, classified but uncritical, is ample and the index above average. Thirty-two photographs add pictorial interest. The footnotes are extensive; however, listing on a page other than the text is disturbing (e.g., No. 45, p. 92). To assist the reader with names and places five sectional maps have wisely been included. Another cartograph of the entire area treated might facilitate over-all understanding. (PETER J. RAHILL)

DAVIS, HAROLD E. *Latin American Leaders.* (New York: H. W. Wilson Company. 1949. Pp. 170. $2.50.)

In this series of brief, generally laudatory biographies of some of the important liberal leaders of Latin America of the national period, Toussaint L'Ouverture, José María Morelos, Mariano Moreno, Bernardino Rivadavia, Diogo Antônio

Feijó, Francisco de Paula Santander, José Manuel Balmaceda, Hipólito Irigoyen, Ruy Barbosa, José Joaquín Fernández de Lizardi, Andrés Bello, Euclides da Cunha, Rubén Darío, José Enrique Rodó, José Ingenieros, and Antonio Caso, are singled out for attention. One is a Haitian, three are Brazilians, and twelve are Spanish Americans.

The idea that Dr. Davis had in mind, which was to write a book for the average reader on the people who have helped to shape modern Latin America, is very good, but he was influenced (too much, we think) by the philosophy of the men he talks about, and he allowed his work to appear without having been properly combed for slips of various kinds. Typographical errors, e.g., are numerous ("Brenner" for "Branner," "Manoel de la Cruz" for "Manoel da Cruz," "Tupac Amarú" for "Tupac Amaru," "Caramarú" for "Caramurú," etc.). There is confusion in ecclesiastical terminology ("religious orders" for "holy orders") and in religious concepts ("fanaticism" for "devotion"). Although one cannot expect everything in essays as short as these, something more should have been said about the religious policy of the priest Feijó. There is distortion in associating José Vasconcelos without qualification with William James. There is a reference to the University of São Paulo before São Paulo had a university, to a bishop, instead of an archbishop, of Bahia. The author says that the Caroline Academy of Chuquisaca taught "Roman and Indian law" (p. 49), that "Rivadavia was not in any sense antireligious" (p. 61), that "Francisco de Paula Santander's father showed "his sympathy with the cause of independence by supporting the revolt of the *comuneros* of Socorro" (p. 76). He also says that the Chilean constitution was changed in 1874 to limit the presidency to one five-year term (p. 86), when actually it was changed in 1871. He is unfamiliar with the religious question in Brazil (p. 102) and, we presume, with Sister Mary Crescentia Thornton's book on the subject. (MANOEL CARDOZO)

DAVIS, HENRY (TRANS.). *St. Gregory the Great: Pastoral Care.* [Ancient Christian Writers, Vol. 11.] (Westminster: Newman Press. 1950. Pp. 281. $3.00.)

Throughout the Middle Ages this classic served secular clerics of the West in much the same fashion as the *Regula s. Benedicti* served their monastic brethren. Indeed, when Hincmar of Rheims consecrated his nephew to the See of Laon, sometime in 858, he placed a copy of the book in his hands during the course of the ceremony (ML, 126, 558). Father Davis here gives us an excellent English translation which continues a tradition reaching back to the West-Saxon version of King Alfred at the end of the ninth century and to the more recent interpretations of Bramley and of Barmby at the close of the nineteenth. Its smooth rendition reflects considerable toil and its notes prove remarkably useful. Both typography and format sustain the high standards of this series.

(HENRY G. J. BECK)

DAWSON, R. MACGREGOR. *Democratic Government in Canada.* (Minneapolis: University of Minnesota Press. 1949. Pp. 188. $2.75.)

This book is intended for the many persons who have not the time nor, per-

haps, the inclination to study the working of Canadian government in detail. It is the work of a scholar who has established himself as an authority in the field; and while it is written for the beginner, there is much here that can be read with interest by those who already have some knowledge of the subject. The increasingly close relations between Canada and the United States make it imperative that the people of each country should understand the political and social institutions of the other. This little volume should do much to explain to American readers how the people of Canada govern themselves.

That they do actually govern themselves under a system that is genuinely democratic, from the federal government in Ottawa to the municipal institutions in town and country, is here made abundantly clear. Professor Dawson begins by explaining the basic principles of Canadian government, derived in the main from English practice, but here adapted to the needs of a federal state. The result is a scheme of government that is in many ways unique: one which does not conform in all particulars to the canons of the theorists, but which has the practical merit of serving the needs of the Canadian people, and providing them with the means of governing themselves in a truly democratic manner. Within this system two principles are paramount: the responsibility of the executive to the elected representatives of the people, and the rule of law. Both these have undergone some change in recent years; but they remain the foundation stones of Canadian government, and the best security against the abuse of power.

This is not a constitutional history. It is a clear, simple analysis of the working of Canadian government at the present time. But it touches briefly on some points of historic development, and it suggests comparisons with the governments of Great Britain and the United States. The original constitution of Canada and the principal amendments, including that which brought Newfoundland into the federation in 1949, are printed in the appendix; and the interest of the book is enhanced by a number of excellent photographs and illustrations. (DONALD J. MCDOUGALL)

DEMILLE, GEORGE E. *The Catholic Movement in the American Episcopal Church.* (Philadelphia: Church Historical Society. 1950. Pp. ix, 219. $3.00.)

Like its predecessor of 1941 this is an amateurish effort. Inasmuch as it collects interesting stories about the various high church groups it has a certain value. It offers a striking confirmation of the contention of William McGarvey when he entered the Catholic Church in 1908, that the Catholic movement in the Anglican Church was being destroyed by the liberals. For example, we are told that "Catholic theologians have been forced to rethink, in the light of new facts such matters as Our Lord's humanity, the nature of the Church's authority, the Bible miracles including the Virgin Birth and the bodily resurrection, the Atonement and the Eucharist." The high churchmen of the past would certainly treat such a statement as a complete repudiation of their teaching. The author is not at home in his subject because he is evidently not to the manner born. He is a ceremonialist at heart and a Protestant in thought. At the least hint of Rome he leaves his friendly style and turns very sour. Otherwise he tries hard to be fair and his book is interesting. (EDWARD HAWKS)

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DONNELLY, JAMES S. *The Decline of the Medieval Cistercian Laybrotherhood.* (New York: Fordham University Press. 1949. Pp. x, 95. $2.00.)

Economics brings problems even to contemplative monks. The new orders of white monks of the eleventh and twelfth centuries wanted for religious reasons to cut themselves off from the feudal and manorial systems to a larger extent than was the case with the black monks of their day. Yet a great amount of utilitarian work must be done to support large bodies of men even in the bare essentials of life. So, out of earlier materials they developed the lay brotherhood as an adjunct to the monks in the form which has become familiar. The Cistercian tidal wave of the twelfth century quickly made the institution known throughout the West.

Dr. Donnelly was impressed by the fact that in the twelfth century there were very large numbers of laybrothers and that they played a very important part in the economic structure of Cistercian life; but that by the fourteenth century they had declined to a striking degree in both numbers and importance. His monograph, which is based on a doctoral dissertation, seeks the reason for this change. He points especially to two things. First, he has drawn, largely from the statutes of the general chapters, references to misbehavior and indiscipline among the laybrothers which would make them less desirable in the eyes of the authorities of the order. Then he shows how contemporary changes in the manorial system pointed the way to the monks to exploit their lands by leasing them to laymen rather than by working them themselves, thereby making it possible to dispense with the laybrothers.

The study seems to be well done within its self-imposed limits. One might give more emphasis than does the author, however, to the fact of the change of popularity from monks to friars in the thirteenth century as a significant reason of the decline of Cistercian brothers from that time on. And while the author makes very kind remarks about the brothers in general, perhaps even more could be done in their behalf. When the astonishingly large numbers of them in the twelfth and thirteenth centuries is remembered, the number of "revolts" is less astonishing. And again, the amount of unrestrained "nature" in the men of those days, of roughness and passion, was much greater than we are accustomed to, and it was evident in choir monks and priests as well as in laybrothers. Dr. Donnelly mentions the fact that many of the brothers reached real holiness, and some are included in the Cistercian menology as models of monastic perfection. (CARLETON M. SAGE)

DRURY, CLIFFORD M. *The History of the Chaplain Corps, United States Navy.* Volume I. *1778-1939.* (Washington: Bureau of Naval Personnel. 1949. Pp. xii, 273. $3.00.)

The author, pointing out that the sea has always raised in the hearts of men the feelings of awe and reverence, begins this first published history of the Chaplain Corps with the very early history of the United States Navy itself, and in this volume presents in well-documented facts its history up to 1939. He begins first with the men, who often unordained as ministers, accepted chaplaincies which gave them authority to lead in prayer and to act as schoolmasters

aboard the vessels on which they served. Up until the establishment of the Chaplain's Bureau in 1917 only men who were ordained and endorsed by ecclesiastical authority were given commissions as chaplains. The presentation is sometimes heavy, because of the innumerable facts presented, the lengthy quotations from various official documents and letters, and the author's deliberate intent to avoid personal interpretation of them. In bold facts, however, he cites the difficulties under which ministers and priests have served as chaplains and he gives many examples to show that during most of the Navy's history, chaplains labored under discriminatory regulations regarding status, uniform, and rank. Anyone interested in the religious welfare of servicemen will find this history revealing and helpful. The book is to be welcomed, too, as the first venture in an almost untouched field of naval history. (HENRY J. ROTRIGE)

DUHIG, JAMES, Archbishop of Brisbane. *Crowded Years.* (Sydney: Angus and Robertson. 1947. Pp. 138. 4s. 9d.)

Fifty years in the priesthood is a guarantee of many extraordinary experiences. In an effort to preserve the memory of some of those experiences this brief autobiography was written. The purpose of the book is to give the world a glimpse of the self-sacrifice and zeal of the priests of Queensland, Australia. It does not pretend to reveal anything new about the archbishop nor about the territory in which he labored.

The first section of the book is a sketch of the life of Archbishop Duhig from the time of his first priestly appointment until the completion of his fiftieth year. Most of the pages are devoted to pen sketches of his priestly friends and colorful pictures of the hardships they had to endure in bringing the teaching of Christ to the people of Queensland and the back country. The second part of the book is a summary of the archbishop's travels to Rome and the United States with some interesting comments about the famous persons whom he met on these trips.

While claiming no great importance as an historical record because of its sketchy nature, this small volume does reveal the human side of a great ecclesiastic. For when reviewing fifty years of his life he is still more impressed by the work of the pioneer priest rather than by his own and when reminiscing he can still remember the comical situations and remarks of his early priestly years rather than the misunderstandings and troubles of his later ones. This book pictures the capable prelate as a man who possesses the sympathy and the charity of Christ. (EDWARD C. DUNN)

DUBOS, RENÉ J. *Louis Pasteur: Free Lance of Science.* (Boston: Little, Brown and Co. 1950. Pp. xii, 418. $5.00.)

Louis Pasteur was born on December 21, 1822, at Dole in the southern part of France where his father owned and managed a small tannery. Only recently, I visited Dole and the birthplace of Louis Pasteur, now kept as a national shrine open to visitors. Such a poor, obscure house, this birthplace of the most famous representative of French chemistry and biology! Still, the atmosphere of legend will always surround the name of Pasteur, "He was the most perfect man who

has ever entered the kingdom of science." He devoted his life to the welfare of man.

There were those who sneered at Pasteur's naive philosophy; certain they were that nature and truth would not yield to such primitive means as Pasteur had at hand. His example shows what can be done with primitive equipment. He worked in fields, in the vineyards, in the barnyards, in the basement of breweries, among mad dogs—any place that his work called him. He worked long hours; he had but little time for his family. He was truly a free lance of science. Finally his career was checked by paralysis.

It has been said that religion and science are incompatible. Pasteur was a religious man; he never deviated from his religious duties. Countless human beings throughout the world venerated Pasteur as the saviour of their children. His work was not accepted readily by the scientists; he had much opposition, but in time science gave him the just honor that was his due.

The author has studied his subject well and has shown an intimate knowledge of the man. One should have a scientific mind to best enjoy the reading of this book. The people of the world may continue to be thankful that Pasteur lived and worked for them. (E. PAYNE PALMER)

DULLES, JOHN FOSTER. *War or Peace.* (New York: Macmillan Co. 1950. Pp. vi, 274. $1.00.)

This book is required reading, although it is not a book that will live and it is not a completely valid record of the events it details. Its significance and its limitations are inherent in the character and role of its author, the nature of bipartisan foreign policy, and the maze from which policy emerges in this decade—too narrowly planned, partly planned, off-the-cuff.

Mr. Dulles was always more aware of the nature of the Soviet system than were many of the American officials who dealt with Soviet affairs. In 1944 and again in 1946 this reviewer, then an official in the Department of State, had direct experience with that alertness. However, Mr. Dulles is neither a modest man nor one lacking ambition in the international field—his judgment is most reliable when applied to events in which he did not participate. When he did, he rarely questioned the facts on which his opinion was sought or the wisdom of the cause he advocated. He states, e.g., that South Korea passed the period of greatest weakness; that the United States has a formidable military establishment; that the military dominated foreign policy in the last five years. This is what he was told. He asserts that the churches and public opinion converted President Roosevelt from opposition to an international organization to leadership for the United Nations. The fact is the churches and leaders of public opinion were "consulted" to enlist support *after* the planning for the United Nations was well advanced. Bipartisan foreign policy was not inaugurated in his conversations with Secretary Hull in 1944. The most fruitful period of such bipartisan effort was in 1942-1944 when congressional representatives worked with the experts, participating in the preparation of, as well as in the acceptance and support of, certain major policies.

With Mr. Dulles' judgment that war is probable, though not inevitable and

not imminent, many will agree in part. His statement that the atheism of the Soviet regime is the core of the problem and that, "For their beliefs and ours, it is impossible to find a common denominator," is apparently unequivocal, and yet the spiritual revival leading to world fellowship which he offers as a solution sounds very much like the pseudo-religious humanitarianism that denies the continued existence of evil as well as of good. This escapist pseudo-spiritualism was the climate in which much of the policy of the past decade was generated. (EDNA R. FLUEGEL)

EMORY, FREDERIC. *Queen Anne's County, Maryland: Its Early History and Development.* (Baltimore: Maryland Historical Society. 1950. Pp. xii, 629. $7.50.)

This series of sketches on the history of one of Maryland's Eastern Shore counties appeared in the local weekly, the Centreville *Observer,* during 1886-1887. The papers were compiled by a native of the community in an interval between newspaper assignments and were based on research in original materials. The fact that many of the manuscripts used have since disappeared and that there is no other study of Queen Anne's County makes reasonable the republication of the articles under the auspices of the Maryland Historical Society. Emory's text is unabridged, but the chapters have been reshaped to conform to the subject matter. The result is a competent account of many phases of local development, including numerous facts, figures, and names, all of which help to give an annalistic approach that makes the volume a reference work rather than a narrative history. At the same time, it should be noted that the book does fill a gap in the ranks of Maryland county histories.

Catholic readers may be surprised to learn that there was little Catholic activity in this section of Maryland's Eastern Shore. In 1637, when Lord Baltimore took possession of Kent Island, Father John Altham (or Gravener), a Jesuit, was sent there; but he died in 1641 and was not replaced. During his brief tenure, he did marry the Indian King of Pascatoe and his queen in a ceremony which was followed by the erection of a great cross and the chanting of the Litany of Loretto. The only other reference to the practice of Catholicism in Queen Anne's County is to the existence of St. Peter's Church at Queenstown and the purchase of a lot for a church in Centreville just prior to the writing of the last article in 1887. (WILLIAM D. HOYT, JR.)

EVEREST, ALLAN SEYMOUR. *Morgenthau, the New Deal, and Silver: A Story of Pressure Politics.* (New York: King's Crown Press, Columbia University, 1950. Pp. x, 209. $3.50.)

This book is a play-by-play account of the game in which the silver senators have engaged the American public since the great depression, a game in which their predecessors in Congress had performed equally well from the 1870's forward. The relentless detail of the record points it to the professional rather than to the popular reader. However, the former will find unsatisfactory a bibliography which all but ignores the scholarly journals, omits a standard work

such as Gove Griffith Johnson Jr.'s *The Treasury and Monetary Policy, 1933-1938,* and yet makes room for *Colliers, Saturday Evening Post,* and *Reader's Digest.* There is, too, an unseemly reliance upon the 864 volumes of Morgenthau's diary which constitutes about one-third of the documentation. Although the author makes no effort to popularize so technical a subject as the silver issue, he does in a few instances (e.g., pp. 57, 59, 72, 76, 91) resort to a shirt-sleeve vocabulary.

To illustrate the dangers pregnant in pressure groups generally and in special interest groups in the national legislature, the author could have selected no better study. In spite of the sympathetic treatment of the Treasury Department manned by Mr. Morgenthau, the reader will be convinced of the irresponsibility of congressional leaders who apparently are willing to sacrifice national interests to local loyalties. (SISTER JANE MARY HOWARD)

FAULKNER, HAROLD U. *From Versailles to the New Deal.* [Chronicles of America, Vol. 51.] (New Haven: Yale University Press. 1950. Pp. ix, 388. $6.00.)

This volume is a welcome addition to the Chronicles. Covering the Harding, Coolidge, and Hoover era in the presidency, it is a very complete picture of the way a small group, minded largely of their own material welfare can, step by step, blindly lead themselves, their fellowmen, and their own and foreign countries into economic chaos. Well might the subtitle be "The Retrograded Progressive Republicans of the 20's," for although there was prosperity for big business, growth of vast new industries, great profits, enormous business mergers—the farmer and the laborer did not progress commensurably.

The author shows how after the Wilsonian regime and World War I, the administration of Harding was marked with a return to isolationism which lasted for the era; with a return to high tariff walls, with the resurgence of a false nationalism and the upsurge of the Ku Klux Klan, and also with the rise of moral and political corruption in all branches of government—federal, state, and local. Prohibition up to its repeal was a dismal failure both in its non-observance and its non-enforcement.

The author shows Coolidge, a political opportunist, to have been a do-nothing and a real standpatter, allowing business to run the government and not government checking where needed the excesses of business, and thus losing all the progress from Teddy Roosevelt's time on. The speculation in stocks during his tenure was unhampered to such an extent that a crash was inevitable and it came during the Hoover administration. Professor Faulkner holds Hoover to have been a very able administrator but a poor politician, very timid to spend to alleviate the situation when the crash came. But, of course, Hoover in certain ways from his policies as Secretary of Commerce inherited his own doings.

Alongside of the main characters, there is a fine and objective portrayal of the other men that went to make up the history of this era—Mellon, Fall, Daugherty, and many others.

One wonders, however, who all these "professional purists" (p. 161) were and why they were suspicious and opposed to "decent sex education." Perhaps, it might have been that the material, physiological side was not only overemphasized but totally eclipsed the moral and spiritual aspects. If this be true, then we,

too, are or were "professional purists." Were Massachusetts and Rhode Island "Catholic states" in 1928? (p. 315). Massachusetts is not even a "Catholic state" today.

This is a volume well worth the time to read. The style is pleasing, the format is good, and the matter is objectively presented. In all it is a welcome addition to the many excellent volumes that have preceded *From Versailles to the New Deal* in the Chronicles of America Series. (JAMES E. POWERS)

FLETCHER, STEPHENSON WHITCOMB. *Pennsylvania Agriculture and Country Life, 1640-1840.* (Harrisburg: Pennsylvania Historical and Museum Commission. 1950. Pp. xiv, 605. $2.50 cloth; $2.00 paper.)

This sturdy volume bears ample testimony to the fact that the Commonwealth of Pennsylvania is historical-minded. Inspired by State Historian Sylvester K. Stephens, well-known leader in state and local history circles throughout the nation, and directed by Donald A. Cadzow, the Pennsylvania Historical and Museum Commission has an excellent record of achievement. The present volume from the pen of Dr. Fletcher will add lustre to that record.

In its 600 pages every phase of rural life for the period 1640-1840 is dealt with in a scholarly fashion, yet with a sprightly and entertaining style. The chapters on "Family Life," "Social Customs in the Home," and "Social Customs in the Community," are especially well done. The widespread and excessive use of alcohol in Pennsylvania during those days which the author emphasizes seems to have been characteristic of all the American colonies. The chapter on "Transportation" should furnish background knowledge for many a young writer in years to come. More technical subjects such as "Soil Fertility," "Livestock," and "Horticulture" have been treated with equal skill. Since the greater portion of the volume is devoted to the years before 1800 it should prove an invaluable aid to the student of colonial history. In fact, one cannot but feel that Dr. Fletcher has done for Pennsylvania what Wertenbaker and Morison have accomplished for Virginia and New England.

The Catholic reader will regret the almost total lack of reference to Catholic endeavor during this period. The reviewer can find no fault with the author's statement: "There were few Roman Catholic churches or Jewish synagogues in Pennsylvania previous to 1840; the greatest advance of these groups came with the Industrial Revolution" (p. 514). But in the chapters on "The Rural Church" and "The Rural School" only the barest mention is made of St. Joseph's Church in Philadelphia, while there had been considerable missionary and educational activity of a rural nature on the part of the Jesuits at Conewago, Goshenhoppen, and other places before 1840, and the work of Father Demitrius Gallitzin who died in 1840 would also fall within this period. (CHARLES A. COSTELLO)

FORMAN, SIDNEY. *West Point: A History of the United States Military Academy.* (New York: Columbia University Press. 1950. Pp. vii, 255. $3.75.)

The development of the United States Military Academy at West Point is a story well deserving of attention, and Dr. Forman, archivist of the institution,

is well equipped for the task. When the academy was established in 1802 it was better designed to provide an engineering than a professional military education, and its friends worked for years against heavy odds to remedy this defect. An act of Congress in 1812, however, broadened the scope of the academic curriculum and set the general pattern for the succeeding years. The practical necessity of emphasizing engineering at a time when good technical schools were almost unknown, resulted in the resignation of many promising officers who were attracted by private occupations. Others who remained in the army were detailed to assist in railroad construction, geologic surveying, and kindred work. The idea persists to the present in the U. S. Corps of Engineers which, employing civilian specialists principally, carries out most of our government flood control and dam building projects. The chapter on sectionalism will be very valuable to any student of the Civil War. The bitter criticism leveled at the academy during and after the war, charging that West Point fostered treason, appears unjustified to the author who maintains with logic that the cadet corps merely faithfully mirrored the political thought of their respective communities.

Dr. Forman presents a clear, critical analysis of the present functioning of the school in his chapter on West Point's mission. He contrasts it with the British and French systems which he finds are much less democratic but draw more on the intellectual elite of the nation. At present, he describes the military academy as an undergraduate school which supplies candidates for advanced studies in the various service schools and where they acquire the specialized training requisite to meet modern needs.

In a lighter vein, the author states that Mark Twain's *Fireside Conversation in the Time of Queen Elizabeth* was first printed at West Point. The foreword to my privately printed copy states that many editions of this classic have been printed and that each purports to be the original. The work is well documented and contains an index, bibliography, and lists of the superintendents and commandants. (J. WALTER COLEMAN)

FREEMANTEL, ANNE. *Desert Calling* (New York: Henry Holt & Co. 1949. Pp. ix, 364. $4.00.)

Here for the first time in English is a full length biography of a most amazing person, Charles de Foucald, aristocrat, soldier, explorer, and priest. Born in 1858 of French aristocratic parents, Charles attended the military schools of St. Cyr and Saumur. Here as a classmate of the future Marshal Pétain, he lost his faith. He resigned from the army shortly after being assigned to Africa when he refused to give up his mistress. The lure of Africa was strong and he shortly returned again. Disguised as a Jew he explored the uncharted areas of Morocco and Algiers and his maps and texts are still standard military works. The trip brought him back to his own Catholic faith through the enforced celibacy of the life and the contact with the Islamic faith. Reconverted he became in order a Trappist, a servant for the Poor Clares in Nazareth, and finally a priest. At the turn of the century he returned to northern Africa as a roving contemplative, and an apostle of poverty and charity. His apostolate of good example and prayer laid the foundations for his own order of the Sacred Heart, but in his

lifetime he made not a single convert. He found time among his labors to produce the first Tuareg grammar and dictionary and he corresponded continually with French spiritual and military leaders. He gave his life for the people among whom he labored at the outbreak of World War I when he was felled by a religious assassin's bullet. Today as a symbol of the pacification and unity of French Africa he is a national hero; as a priest and missionary his work is being carried on by his order; as an exemplary follower of his divine Master his cause for beatification has been introduced. This inspiring book is highly recommended. Its value is enhanced by a glossary of terms, a bibliography, and end maps. (JOHN EDMUND O'BRIEN)

GANTENBEIN, JAMES W. *The Evolution of Our Latin-American Policy: A Documentary Record.* (New York: Columbia University Press. 1950. Pp. xxvii, 979. $12.50.)

An assignment to review a compilation of documents always seems unique. About the only thing for the reviewer to do is to indicate whether the choice of included material is wise, whether the documents are of essential value, and whether the arrangement is good.

Mr. Gantenbein, the editor of the present volume, is a foreign service officer of long experience and is the author of *The Doctrine of Continuous Voyage*, *Financial Questions in United States Foreign Policy*, and *Documentary Background of World War II, 1931-1941.*

The contents of the present work fall into six general headings: 1) General Principles, which begin with Washington's Farewell Address and run the gamut of important, relevant pronouncements made by the various administrations ending with an address made by Secretary of State Dean Acheson on Pan-American Day, April, 1949; 2) The Monroe Doctrine and its various interpretations and applications; 3) The Independence of Cuba; 4) The Panama Canal Concession; 5) Certain Controversies with Mexico; 6) Interventions in Nicaragua, Haiti, and the Dominican Republic.

There is an extensive appendix devoted to agreements, resolutions, and conventions of various Pan-American conferences. It would have seemed reasonable and logical to have included the subject of the Pan-American Union and the achievements of the various conferences as a separate section in the main body of the work rather than to have relegated this material to an appendix. Likewise the treaties having to do with the inter-oceanic canals might have been within Section 4 if that topic had been generally headed "The Canal Concessions." Also the treaties concerned with Haiti and the Dominican Republic would be better placed within Section 6.

There has been a careful and painstaking selection of documents, arranged with a simplicity and clarity which is remarkable. Mr. Gantenbein has done the area of Latin-American studies a great service and every library, whether of the general or specialized type, should include the volume on its shelves. Likewise it could prove an interesting, basic text for classes in Pan-American relations. (MARY P. HOLLERAN)

GOBBEL, LUTHER L. *Church-State Relationships in Education in North Carolina Since 1776.* (Durham: Duke University Press. 1938. Pp. xvi, 251. $3.00.)

Since the United States has not one but forty-eight educational systems any thorough evaluation of church-state relationships in education is better made on a state than on a national basis. Some recent works, treating the question too broadly, have almost inevitably perpetuated glaring inaccuracies through excessive use of secondary sources. Limiting his competent, comprehensive, and well-integrated account to North Carolina's educational church-state relations Dr. Gobbel wisely avoids this snare.

North Carolina's educational history reverses the pattern evolved in most other states. Here, with Jews and Catholics practically voiceless minorities, a certain religious homogeneity precluded the unfortunate tensions and deep denominational prejudices that bedeviled elementary and secondary education in many states. Only in higher education, where North Carolina in 1789 established the first state university in the country, were religious issues raised to any great extent. In the university's foundation and growth the relative contributions of the various churches, their dealings with one another and with state authorities are charted in dispassionate detail throughout two-thirds of the book.

Secularism gripped most state school systems only after, often only because, sects fought bitterly. In North Carolina secularism triumphed after the sects agreed amicably. North Carolina stands high in the ranks of efficient and segregatedly liberal state school systems. The churches and clergy of North Carolina can take pride since, as Dr. Gobbel carefully points out, their co-operation weighed heavily in the achievement. Will they, at the same time, say *mea culpa* for helping to enthrone in state schools a practical secularism that makes it quite easy to exile God from the minds and hearts of young students? (EDWARD M. CONNORS)

GRAHAM, JOHN JR. (Ed.). *Letters of Thomas Carlyle to William Graham.* (Princeton: Princeton University Press. 1950. Pp. xx, 86. $2.50.)

Seventeen unpublished letters from Thomas Carlyle to William Graham comprise this small volume which is edited by John Graham, Jr., great-great nephew of William Graham. A twenty-page introductory chapter explains the editor's problems of tracing these letters and gives a short biography of his uncle. As to the letters themselves, they bring some insight into the personal problems of Carlyle, his illness, money worries, and rejection by his first love. In addition, Carlyle had an intellectual's distress at what he considered the dearth of intellectual life in England. He continually cried out against London's "ceaseless round of insipid formalities." What is most important these letters carry us to the publication of Carlyle's *French Revolution* which marked the turning point in his career.

Following the accepted practices of his time Carlyle made comments on Europe's leaders. Concerning Pope Gregory XVI he said, ". . . a poor old Pope discovering, but unwilling to believe, that his trade is almost as good as up in these late times." Like many others he could write, but that made him neither a prophet nor historian. Remembering Wilson's monumental and definitive work

on Carlyle (1934), Professor Graham would appear to be merely satisfying a desire to keep his great-great uncle's name before the public. (JAMES J. FLYNN)

GREEN, FLETCHER MELVIN (Ed.). *Essays in Southern History* presented to Joseph Gregoire de Roulhac Hamilton, Ph.D., LL.D., by his former students at the University of North Carolina. (Chapel Hill: University of North Carolina Press. 1949. Pp. vii, 156. $2.50; paper $1.25.)

The lengthy but appropriate title to this volume explains immediately the general plan of the work. This is a group of unrelated essays on various topics collected as a tribute to an outstanding historian. The writers of the articles are themselves historians of merit, and the array of names is in itself an excellent tribute to Professor Hamilton.

The work consists of eight studies, unrelated except in that they deal with southern history. Each is a scholarly, well-documented, authoritative treatment of a specialized topic. The materials, however, will have little interest except for students interested in these special phases. Perhaps a digest of the table of contents would best describe the collection and its value. The subjects are: Roots of Jeffersonian Democracy; Lewis Thompson; Conservative Tendencies in Secessionist Virginia; Negro in the Senate; Education in North Carolina; Republican Party in South Carolina; Convict Lease System; Ideology of White Supremacy. A general index covering the studies would have been a useful addition. (RICHARD C. MADDEN)

GROSS, FELIKS (Ed.). *European Ideologies. A Survey of Twentieth Century Political Ideas.* (New York: Philosophical Library. 1948. Pp. xv, 1075. $12.00.)

In the separation of Europe into East and West there may be the definite danger of over-simplification of the political motivations behind the day to day political action within the borders of these countries. The many currents and cross-currents of political theory which have influenced Europe both East and West for the past hundred and more years still have an active role, even though submerged beneath the apparent mainstreams of either Marxian communism or western democracy. To these strong, if invisible, currents one must look to find the basis for party alignments in the democracies and for modifying forces in the Soviet satellite nations. This book attempts to search out and analyze the ideas which have had and still have enormous influence upon the practical political action of Europeans and upon the alignments of men and nations within the European orbit of influence.

Not only the familiar forces of nationalism, socialism, and liberalism are well treated but also the less-known but vital role of agrarianism, anarchism, regionalism, and separatism. In each study, under the general editorship of Feliks Gross, there is a sound analysis of past history, present influence, and possible future importance. Though one may not completely agree with each section in whole or in part, yet there is enough of impartial history in each treatment to make this work valuable to the critical student of European politics. In one

volume there is collected an analysis of the most important ideologies which have made the political map of Europe what it is and which are not yet spent in their influence upon social action. Any reader of this large volume would hardly be guilty of over-simplification in his personal estimate of what forces will shape the European map of tomorrow.

The plan and scope of the work deserve the highest praise because it is so necessary today not to forget that a sound estimate of political reality in Eurasia, an estimate so important for the future of the whole world, must rest upon a deeper than superficial knowledge of controlling idea-systems and their relationships to one another. Thus the strength of nationalism can modify and change the international character of communism as it overcame the supposed supranational solidarity of socialism. Or the basically conservative character of agrarian political action may invalidate Soviet collectivization in Poland, Slovakia, etc. What of the possibility of economic planning in the democracies without the statism which would not be worth the price of uncertain prosperity?

Regrettably, in a book so well-conceived and formed, Professor Borgese in his treatment of the "Origins of Fascism" has launched an attack upon the authoritarian position in faith and morals of the Catholic Church. To this he attributes the tendency of the Italian people to accept authoritarian political organization. Such an analysis is the result of consistent prejudice rather than consistent thinking, for the pages of Suarez, Bellarmine, John of Paris, Leo XIII, and Pius XI among others expose the Catholic position on the source and organization of political authority. On the other hand, Mendizabal's chapter on "Catholicism and Politics" represents an antidote to the false thinking of his colleague in this book. The influence of Christian moral principles and unalterable truths upon the surge of Christian democracy in post-war Europe indicates the beneficial character of Catholic teaching upon practical political action. (THOMAS F. MAHER)

GWYNN, DENIS. *The History of the Partition (1912-1925).* (Dublin: Browne and Nolan Ltd. 1950. Pp. 244. 12/6.)

"There remains now, therefore, but one point of friction—the partition of the six north eastern counties from the rest of Ireland." These words of Sean MacBride, Minister for External Affairs, were spoken on February 24, 1949, in an address before the Royal Institute of International Affairs [*International Affairs,* XXV (July, 1949), 263]. They summarize the sole outstanding political problem which remains to be solved in the realm of Anglo-Irish relations. It will be thirty-one years this coming December since the British government imposed this artificial measure in the Government of Ireland Act and it is more evident than ever today that the settlement settled nothing and that there will be no real political peace in Ireland until partition is eliminated and the six counties are joined to the government at Dublin.

Professor Gwynn of University College, Cork, is eminently qualified by his previous publications and his long and deep study of modern Irish history to tell the story of partition and he has executed his task in a manner which reflects credit upon himself for objectivity, judicious selection of quotations from the

sources, and a calmness of tone which is not always present in the telling of Irish history. Here is revealed for the first time the inside story of the unsuccessful conference at Buckingham Palace in July, 1914, from the private papers of John Redmond, the Irish leader. As the biographer of Redmond—to say nothing of his lives of O'Connell, John Keough, and Roger Casement—Professor Gwynn is thoroughly familiar with the full background and history of the partition. He reveals, too, a close acquaintance with the published memoirs and biographies of the English personnel who figured in the tortuous history of partition. There emerges here a sharp impression of the duplicity of Lloyd George, of the bigotry of Bonar Law, and of the quiet but futile efforts of Asquith to bring about a home rule measure that would do justice to the Irish nation. Another impression which is borne in upon the reader is the part played by public opinion in the United States and the dominions during the last stages of World War I to force the hand of the British government in making a settlement. It is apparent from the evidence of the British ambassador in Washington that this propaganda was a source of serious worry to Whitehall. It suggests, too, that a similarly aroused public opinion in the English-speaking world today might go far to make the socialist government at London see the course of justice in withdrawing their support to the Belfast regime. England is even weaker at this moment than she was in 1919. Would it be unfair to make further Marshall Plan aid conditional on a repudiation of the policy enunciated by the Attlee government as recently as the Ireland Act of May, 1949? Does the recent raising of the American mission in Dublin to the status of an embassy in any way reflect where the official sympathies of the American government lie in the question of partition? Perhaps, but in any case the sooner the six counties are permitted to rejoin the twenty-six counties ruled from Dublin the better it will be for *all* Ireland, and in providing interested readers with so satisfactory an account of the background to the difficulty which presently afflicts Ireland Professor Gwynn has rendered a real service to his country and to historical scholarship. The volume contains a discussion of the sources used, a detailed chronology of events from January, 1911, to the failure of the boundary commission's efforts in November, 1925, and a satisfactory index. (JOHN TRACY ELLIS)

HESCHEL, ABRAHAM JOSHUA. *The Earth is the Lord's: the Inner World of the Jew in East Europe.* Wood engravings by Ilya Schor. (New York: Henry Schuman. 1950. Pp. 110. $2.50.)

The *genre* of this book is not easy to define. It bears the same relation to Jewish history that a psychological novel might to historical romance; that is to say, its chosen theme is the spiritual motivation of Ashkenazi Jewry described neither systematically nor in its origins, but as a reflex of the everyday life of the people. This is a challenging subject, to which the author brings depth of feeling, riches of imagery, and charm of language; the publisher and the illustrator have joined with him to make of his thoughtful essay an attractive book. If there be a demurrer to be expressed, it would be that the development seems to hover at times (pp. 37-38, 98-99, 103 ff.) on the verge of that pantheistic abyss into which mysticism plunges if the proper object of its quest is lost to view. (PATRICK W. SKEHAN)

HESSEL, ALFRED. *A History of Libraries.* Translated with supplementary material, by Reuben Peiss. (Washington, D. C.: Scarecrow Press. 1950. Pp. v, 198. $4.00.)

A one volume English history of this type has long been a desideratum; the need is now amply filled in this concise, readable history of libraries as they have developed "within the framework of general cultural trends," such as the Renaissance, the Protestant Revolt, the Enlightenment, and the Industrial Revolution. Hessel's original work terminated around 1900; the translator has added a chapter bringing the story up to 1948, extensive footnote documentation, and a very comprehensive bibliography. Only the original illustrations have been omitted but the references are retained.

Perhaps because of its brevity the text is remarkable for perspective on such points as the effect of war on the growth of national libraries, the origin of copyright as an outgrowth of national censorship, the significance of scholar-librarians as Naudé, Leibniz, and Gesner, and of learned societies as the Maurists and others. One large area that seems slighted is that of architecture, possibly because it can hardly be discussed without the use of half-tones which a photolithographed book does not reproduce too successfully. Stephen J. Brown's works deserve some mention in the otherwise superb bibliography as does David Martin's *Catholic Library Practice.* Finally, the price is high for a work without illustrations; this precludes its possible use as a text. These are minor imperfections in a work otherwise excellent in its organization and translation. (EUGENE P. WILLGING)

HESSELTINE, WILLIAM B. *Confederate Leaders in the New South.* (Baton Rouge: Louisiana State University Press. 1950. Pp. xi, 147. $2.50.)

This latest addition to the Walter Lynwood Fleming Lectures in Southern History is divided into three unindexed chapters crowded with statistics and names. It attempts to outline in a brief study the post-war activities of 585 leaders of the Confederacy. Among them it emphasizes the careers of the ministers, educators, and industrial managers; but it does not entirely neglect the politicians, authors, bankers, farmers, and other men of importance in the new South. The author sets up Robert E. Lee and Jefferson Davis as the leading figures in the basic conflicts facing southerners after the war; Lee turned his energies to the construction of a new South to be modeled on the victorious North, but Davis strove continually to defend and perpetuate the old South. Many of the wartime leaders followed Lee's example after the war, but others clung to their old principles and conflict resulted. Even the working compromise, when found, did not entirely remove the discord.

Among the important Catholics given brief treatment are Bishop Patrick Neeson (not "K," p. 59) Lynch of Charleston, Father Abram J. Ryan, Raphael and Thomas Semmes, the post-war convert Lieutenant-General James A. Longstreet, and General P. G. T. Beauregard. The total lack of footnotes and the superabundance of unindexed names detract from the usefulness of the book.

(VINCENT MCMURRY)

HESTON, EDWARD L., C.S.C. *The Holy See at Work.* (Milwaukee: Bruce Publishing Co. 1950. Pp. xiv, 188. $2.50.)

The publication of this work is most timely because of the prominence given to pronouncements and actions of the Holy See by the secular press. It contains a simple yet quite detailed explanation of the governmental body of the Church. To priests engaged in pastoral work as well as to the average layman, this book is a source of practical information concerning the history, procedure, and personnel of the congregations, tribunals, and commissions of the Roman Curia.

The author is gifted with the qualifications necessary to write such a work. Father Heston was a member of the secretariate of the Apostolic Delegation in Washington. For the past fourteen years he has resided in Rome and presently is procurator general of the Congregation of Holy Cross, a position that necessarily brings him into close association with the various offices of the curia.

The Roman Curia, the center of Church government, is described in its early origin and development. The chapter on the personnel of the congregations provides a short history of the College of Cardinals, an explanation of the various categories of cardinals, their appointment and their relationship to the Sovereign Pontiff. A short history of the congregations, the highest ranking administrative bodies employed by the Holy Father for the government of the Church together with an account of their functions, is given. Most interesting is the chapter on the processing of a petition through one of the congregations. There is a special chapter devoted to each congregation in which the history, personnel, and competence of the congregation is described. In outlining the function of the Consistorial Congregation the author describes the quinquennial reports, the erection of dioceses, and the appointment of bishops.

In the chapter devoted to the Congregation of Rites the various stages of the process preparatory to canonization are outlined and recent statistics on the causes pending in this congregation are given. An historical sketch is included of the renowned Roman Rota, together with the procedure at the Rota, its competence, statistics from its latest report to Pius XII in 1949, and the matter of expenses connected with the presentation of a case. The final chapter is devoted to the all-important procedure for the election of a new Pope.

The book has an excellent index and the treatment of each organ of the Holy See is done with correct balance. Laymen in particular will find the volume a very readable explanation of the administrative body of the Church.

(JOHN J. DUGGAN)

HINSHAW, DAVID. *Herbert Hoover: American Quaker.* (New York: Farrar, Straus and Co. 1950. Pp. xx, 469. $5.00.)

In this interesting biography the author, a noted journalist, points out the recent re-evaluation of the stature of his friend and fellow Quaker, Herbert Hoover. This new appraisal was, perhaps, climaxed by President Truman when he sent the Iowa-born Californian on the world food mission in 1946, and appointed him to the Commission on Government Reorganization in 1947. Extremely successful as a mining engineer, chairman of the Belgian Relief Com-

mission, 1915-1917, United States Food Administrator, 1917-1919, chairman of the American Relief Administration, 1918-1921, and Secretary of Commerce, 1921-1928, Herbert Hoover the President is generally looked upon as a failure. But the blame, according to Mr. Hinshaw, has not been correctly placed. True, this American Quaker possessed qualities which made it difficult for him to become a popular hero or leader. One of these was a Quaker honesty which shunned the histrionic and the devious ways of the cheap politician. But more important, he was the victim of an inevitable, catastrophic, economic collapse and depression. Add to this the fact that the measures which he recommended to place the country and the world on the road to recovery were pushed aside or impeded by a hostile Congress, measures which to a great extent were adopted by his successor.

A work such as this lends itself in some places to controversy. While it is true that the author makes a noble effort to be objective, yet it is difficult to see how he will escape rebuttal on the part of staunch Democrats, particularly the friends of Franklin Roosevelt and the New Deal. Be this as it may or may not, Hinshaw's primary thesis will undoubtedly hold up—Herbert Hoover was a great statesman victimized by circumstances. (TIMOTHY J. CASEY)

HOLMES, VERA BROWN. *A History of the Americas from Discovery to Nationhood.* (New York: Ronald Press Co. 1950. Pp. xiv, 609. $5.00.)

The theme of this book can best be given in the author's own words:

> Colonial Americans north and south of the Rio Grande, despite their many differences and the paucity of communication in their age, were bound together in a common adventure. . . . The various forms their efforts took—and how they fared—is the theme of this volume. The story begins with the Indian cultures of pre-conquest days, extends through the colonial period when the two continents were organized in four empires—the Spanish, Portuguese, French and British—and concludes, by the close of the first quarter of the nineteenth century, with the establishment of independence and the setting up of new governments (p. v).

Dr. Holmes has presented an eminently readable volume, quite well adapted to "college students and the general reader." Here and there she generalizes, and too easily sees comparisons and contrasts between Latin and Anglo-Saxon empires (e.g., pp. 80-82; 545-554). Again, probably with college students in mind, she confines her footnote references and bibliography, with very few exceptions, to books and articles in English. The author does not have, or at least does not show, an equally complete grasp of all sections of American colonial history. She apparently is unfamiliar, e.g., with the fact that colonial Portuguese America was divided into two separate states: Brazil and Maranhão, for over 150 years (1621-1775). Finally, she accords the missions and the whole vital problem of Church-State relations in Spanish, Portuguese, and French America, sympathetic but entirely inadequate treatment. Dr. Holmes' strongly liberal-toned synthesis will, I think, find favor with many students in the United States.

The book is well-illustrated and is equipped in all sections with clear and pertinent maps. (MATHIAS KIEMEN)

IRUJO, MANUEL DE. *Inglaterra y los Vascos.* (Buenos Aires: Editorial Vasca Ekin, S.R.L. 1945. Pp. 444. $7.00 m/n.)

This work was aparently inspired by Enrique de Gandia's *Origenes prearios del Pueblo Vasco* (Buenos Aires, 1944), in which Gandia wished to prove that the Basque nation are the direct descendants of the prehistoric inhabitants of the European continent, employing a rather involved explanation based on etymology, comparative linguistics, and a mixture of tradition and archaeology.

Inglaterra y los Vascos proposes to explain how the Basques became politically subordinate to Madrid. The thesis is that the Basques lost their independence because, at three crucial dates, the English failed to understand that their own interests would be best served by keeping a Basque state alive. The three occasions were: the end of the twelfth century, the sixteenth century, and, above all, in the Convention of Vergara (1839) which ended the first Carlist War. The first part of the book (about one-third) is an outline of Basque history, together with some sketches of Anglo-Spanish diplomatic relations. Irujo gives some rather surprising quotations from English historians; but he gives no page references, nor does he name the works from which these come (there is no bibliography). Some of the author's ideas, particularly on the powers of mediaeval parliaments, and points common to English and Basques, will come as a surprise to many people. The second part of the book is made up of "documents": translation of large extracts from books of English travelers contemporary with the Carlist War who were sympathetic to Basque aspirations to autonomy. The point appears to be that some Englishmen thought that Lord Palmerston might have better served England's interests if he had forced the government of Isabella II to grant sovereignty to the Basque country. (MICHAEL B. MCCLOSKEY)

JENSEN, MERRILL. *The New Nation. A History of the United States during the Confederation, 1781-1789.* (New York: Alfred A. Knopf, Inc. 1950. Pp. xvii, 433, xi. $5.00.)

In the introduction Dr. Jensen states that this volume is designed to be a refutation of John Fiske's *The Critical Period of American History*, "a book of vast influence but of no value either as history or example." This purpose he achieves by indirection and implication, for Fiske receives no further mention. An extensive analysis of the newspapers and magazines of the 1780's, of manuscript collections both printed and unprinted, and of legislation and government records, reveals the very complex character of the Confederation period. The Federalists and nationalists, creditors and debtors, the mercantile class and the farmers, the Lee-Adams group, the official French representatives, and Robert Morris were active and vocal in promoting their ideas and interest; and the attitude of the army was uncertain. Jensen concludes that although demobilization was an urgent and difficult problem this was a period of extraordinary expansion of industry, agriculture, and commerce; he shows how the states, conscious of the relation of economic to political power, concerned themselves with financial policies and the payment of the debt; he stresses the extent of dis-

cussion and debate over the relation of the states to the central government, with one group intent on strengthening the Articles of Confederation while the other agitated for a new constitution and a strong central government. Because of the abundant figures, statistics, and percentages this book is not easy reading, but it is scholarly. One may dissent from some of the author's statements, but one must admit that this study opens a vast new field for investigation and that it achieves the purpose of the author. (CHARLES H. METZGER)

KISCH, GUIDO. *The Jews in Medieval Germany. A Study of their Legal and Social Status.* (Chicago: University of Chicago Press. 1949. Pp. xv, 655. $10.00.)

Guido Kisch is a noted historian of law who was dismissed by the Nazi government in 1933. In this work scholarly completeness and truthful objectivity appear at their best. He has set a goal that all students of Jewish problems must attain if their work is to last. He has written a work which is required reading for any informed spokesman on Jewish affairs.

There are 364 pages of text, 200 pages of notes, thirty-eight pages of bibliography, and forty-six pages of assorted indices. Kisch treats with the utmost confidence the preliminary and necessary problems of methodology and sources. Then after a definitive treatment of the legal status of the Jews in law and in theory, he takes up the application of the law to specific problems. Finally, he has some very valid observations on the general aspects of mediaeval law in regard to the Jews.

He shatters very completely the illusion that from the first to the nineteenth centuries the Jews were the victims of systematic and uninterrupted oppression. He shows that in Germany it was only in the thirteenth century that the inferior social position, characteristic of them until modern times, found legal expression. In 1236 Frederick II in his desire to centralize his empire as much as possible put the Jews under his protection. Religion, not race, was the only difference between Jews and Christians in mediaeval Germany. The author discusses the economic, psychological, and theological roots of the lowered legal status of the Jews. The Christian Church and responsible churchmen always upheld the dignity of the Jews. The Jew was to be respected because of his humanity and not because of his unbelief. It was the classes, not the masses, that was responsible for the decline of their social status.

Perhaps, some may find the learned author's emphasis on positive law a trifle exaggerated. But it is a healthy breeze in a region where emotion, unreason, and ignorance have caused storms and great disasters. (ROBERT WILDE)

KISCH, GUIDO. *Pseudo-Philo's Liber Antiquitatum Biblicarum.* (Notre Dame, Indiana: Publications in Mediaeval Studies, University of Notre Dame. 1949. Pp. vi, 277. $4.50 cloth; $4.00 paper.)

The *Liber Antiquitatum Biblicarum,* wrongly ascribed to Philo probably because it appears in mss. together with genuine works of Philo, in its present

form covers the biblical period from Adam to Saul. It contains many additions of haggadic and midrashic character; yet, surprisingly, many sections of the Bible are either passed over lightly or omitted entirely. According to Professor Kisch it was originally written in the first century A.D. in Hebrew (lost), was later translated into Greek (second century, lost), from which we get the Latin archetype (fourth century) of our present text.

The present volume, which is a publication in Notre Dame's Mediaeval Studies, consists of an introduction (pp. 3-106) and the Latin text of the work with a necessarily limited critical apparatus (pp. 109-270). Joseph N. Garvin, C.S.C., compiled the index. The introduction should prove of great value to anyone interested in the *Antiquitates:* origin of the title, contents, author of the work, its history, the mss., Sichardus' *editio princeps* of 1527, earlier research on the work, description, and analysis of the Admont and Melk mss. (made available to Professor Kisch by the owner, Howard L. Goodhart), their place in the genealogy of the *Antiquitates* mss., description, and objective of the present edition (the first one of the Latin text since Sichardus), and finally a pseudo-Philo bibliography.

The author regards the edition as a *Schulausgabe,* an "unobjectionable, if not definitive, text for the immediate use of scholars in research and teaching" (p. 93). This was made necessary by the impossibility of consulting all the mss. The present edition of the text is based mainly on Admont, but the critical apparatus furnishes the full results of the collation of Admont with Melk and the *editio princeps,* as well as the variant readings of other mss. The author is to be congratulated for bringing before the public this painstaking, carefully prepared volume. (JOHN P. WEISENGOFF)

KRUEGER, ARTHUR F. *Synthesis of Sacrifice According to Saint Augustine: A Study of the Sacramentality of Sacrifice.* (Mundelein: apud Aedes Seminarii Sanctae Mariae ad Lacum. 1950. Pp. 171.)

Published as volume 19 of the series *Dissertationes ad Lauream,* issued by the theological faculty of St. Mary of the Lake Seminary, this dissertation attempts to present a complete synthesis of St. Augustine's thought on sacrifice and priesthood. St. Augustine teaches that sacrifice is essentially a sacrament, a sacred sign of man's absolute submission to God and of his desire for union with God as his last end. Having established this key thesis, Father Krueger proceeds to apply it in turn to every aspect of sacrifice as it is found historically in the old law, on the cross, and in the Mass.

The field is vast. The elements of the synthesis are scattered throughout the writings of Augustine, and are not all equally evident. Hence the investigator does not always reach a perfectly clear solution to his questions. The sections devoted to sacrifice in general, to the Old Testament sacrifices, and to the sacrifice of the cross are more clearly developed than those on the Mass, and particularly the one on the priesthood of the laity. Despite this limitation, the work is a useful contribution to theological literature for the following reasons:

1. It brings together, and treats at some length, ideas from Augustine which are usually handled only incidentally and in isolation; 2. it considers the thought of Augustine in relation to the stream of tradition and to modern theological opinion; 3. even on those points where perfect clarity is not attained, it reveals possibilities for further investigation.

Although theologians may not accept all of his conclusions they will find Father Krueger's reasoning throughout consistent and worthy of consideration. The summary which is given at the end of each section is helpful, but hardly compensates for the lack of a general summary in conclusion. The failure to include an index of the authors cited is unfortunate and the omission of a general index is a still more serious defect. (JOHN MCQUADE)

LABATUT, JEAN and WHEATON J. LANE (Eds.). *Highways in Our National Life.* (Princeton: Princeton University Press. 1950. Pp. xvi, 506. $7.50.)

Forty-five essays, each by a specialist, and a brief summary chapter comprise this symposium, a project of the Bureau of Urban Research of Princeton University. The book is divided into two parts: the first is historical, the second analytical. There is also an extensive list of selected references.

The historical section, which constitutes approximately one-fourth of the volume, deals with selected aspects or episodes in the development of highways. Following an introductory chapter on the road in prehistoric times there are others discussing ancient roads of the Near East, routes across Asia, and the Roman highway system. In a somewhat more recent vein, the historical section is concluded with one chapter on the history of the modern highway in England and four more outlining the development of highways in America from the days of the Indian trail to the present. The remainder of the text is devoted to an analysis of highways, with particular reference to the United States, from the points of view of the sociologist, economist, law-maker, engineer, and operator of vehicles. In this part the range of material is impressively broad and most is of current interest.

In spite of the inevitable unevenness and some inconsistencies in style this is a valuable work, one which succeeds admirably in reiterating the extent to which American highways have lagged behind the needs of the vehicles that use them, and in pointing out the complexity of the problem as well as the urgent need for over-all planning as a step in its solution. Here is a book of particular interest to the planner, but useful also to the historian, economist, sociologist, highway engineer, geographer, and legislator. It is even of general interest to the long-suffering American motorist, both as a driver and a citizen. (URBAN J. LINEHAN)

LAMPRECHT, STERLING P. *Nature and History* (New York: Columbia University Press. 1950. Pp. xii, 155. $2.50.)

This volume grew from the Woodbridge series of lectures delivered at Columbia University by the author in the spring of 1949. Dr. Lamprecht asserts

they are in the Woodbridge tradition and this tradition he defines as "a realism which finds in nature the source, the environment, and the destiny of all that occurs." With his philosophic anchor dropped to an Aristotelian bottom, he sets about describing the naturalistic metaphysics implied in his definition, particularly as that metaphysics applies to history and physics. Since he begins with Aristotle, scholastics may discover certain methods and conclusions which parallel their own writings.

About history he says very little that is unfamiliar to graduates of Historiography I. What he does say may be summed up in Croce's shop-worn cliché about all history being contemporary history, to which the author adds a criticism of the efforts to find laws in history. Many of the author's observations are very worthwhile, particularly his comments on Hume and causality. Likewise, he insists that epistemology should not be a preliminary to the study of philosophy, although, perhaps, it could be more clearly stated than Dr. Lamprecht's: "For until we have knowledge—until, indeed, we have much knowledge, and knowledge of things other than knowledge—we cannot properly hope to come to know what knowledge is."

His views on religion are quite anachronistic and he reaches the ingenious conclusion that to hope for immortality is to stand on the threshhold of immorality. (JOHN KAMERICK)

LARSEN, KAREN. *A History of Norway.* (New York: Princeton University Press for the American Scandinavian Foundation. 1948. Pp. x, 591. $6.00.)

This volume is the first in a new series on the history and literature of the Scandinavian countries and affords a comprehensive survey of the Norwegian people since the dawn of their history through World War II. It is considered the most readable and important history of Norway in the English language since the publication of Gjerset's in 1915. In the first part of her history Miss Larsen aptly states:

> The smell of the sea has so entered into the very blood of the Norwegians that even in the briefest sketch of the geographic conditions that have helped to shape their development mention of it would have to be made. Throughout Norway's history the greatest economic, political, and cultural advance has been achieved when the people have had untrammeled access to the surrounding ocean and have been able to make use of the opportunities this offers (p. 4).

Again she states:

> Few if any other peoples have a national saint who holds such an unusual place in both the political and religious development of a country as does St. Olaf, the saint and "Eternal King" of Norway (p. 105).

Miss Larsen, a professor of history at St. Olaf's College, comes from a well known Norwegian pioneer family of which she is justly proud. This fact, coupled with her life of scholarship and vast teaching experience, lends an added flavor to her style of writing about Norwegian achievements. She offers no solution to the paradoxical course of Norwegian history. Her objective seems to have been to present the facts and allow her readers to make their own interpretation. Despite the strictly objective and formal outline presenta-

tion of the historical material in separate sections within each chapter, there is still a full panoramic view of the past with vivid accounts of Norwegian civilization and culture from the early Vikings to Henrik Ibsen and Sigrid Undset. The work is sufficiently documented and indexed to make it a ready reference to the student of history. Selected bibliography, tables of rulers, and important dates add to the reference value of the book. (BROTHER I. DAMIAN)

LAWLER, JOHN. *The H. W. Wilson Company: Half a Century of Bibliographic Publishing.* (Minneapolis: University of Minnesota Press. 1950. Pp. v, 207. $3.00.)

So far the histories of American thought have not recorded the name of Halsey W. Wilson; yet every major scholar has utilized such periodical indexes as the *International Index, Education Index, Book Review Digest* and others, and when his library did not contain the volumes he wanted, the *Union List of Serials* and *American Newspapers, 1821-1936,* supplied leads for inter-library loans; through the *Cumulative Book Index* and the *Vertical File Service* he could locate almost any book or pamphlet in the English language. English teachers and debate coaches turn constantly to *Representative American Speeches* and the *University Debaters' Annual* while other teachers employ the *Educational Film Guide* and *Filmstrip Guide* for visual materials. Through these and hundreds of other publications the H. W. Wilson Company contributes a major share to the efficiency of American bibliographic and library service. "Every year some thirty thousand books, twenty thousand periodicals, and a countless number of pamphlets arrive in the mail to be analyzed, classified, and listed in one or more of the company's two dozen major indexes and catalogs. . . . About forty-five thousand libraries, business firms, and individuals pay one and a half million dollars annually for the company's services. Almost two thousand of these are located in sixty-four foreign nations" (p. 4). This over-due survey of a pioneer firm is welcome. It is a lucid discussion of the history and mode of operation of a unique firm, where women as editors have played a major role, where a flexible "service basis" subscription rate has brought financial success to bibliographical publishing, where cumulation is a daily procedure, and where employees share control through stock participation. The historian of American progress will have to add another paragraph. (EUGENE P. WILLGING)

LEHMAN-HAUPT, HELLMUT. *Peter Schoeffer of Gernsheim and Mainz, with a List of his Surviving Books and Broadsides.* (Rochester, New York: Leo Hart Co. Inc. 1950. Pp. xv, 146. $5.00.)

Three-quarters of a century before the Protestant Revolt, and contributing greatly to the latter's quick spread, occurred the invention of printing, probably at Mainz through the genius of Johann Gutenberg. This new biography of Gutenberg's assistant and, in a real sense his successor, is a careful appraisal of Schoeffer's tremendous contribution. The firm of Fust and Schoeffer was the first to issue liturgical works such as the magnificent 1457 Psalter and a long series of missals; from the same press came the *Constitutiones* of Pope Clement

V, first canon law work in print; as the printer of 128 broadsides, Schoeffer became the forerunner of the later newspaper publisher since these publications dealt with contemporary issues; through his displays at the Frankfort fair, which helped to introduce the new printing industry to the world of commerce, Schoeffer demonstrated keen business ability. A considerable contribution of this admirable synthesis of recent scholarship, chiefly German, is the addition of a list of the 253 items from Schoeffer's press, together with nineteen superbly reproduced collotype plates of which three are in color, plus twenty-three figures, again with several in color. We think that Lehmann-Haupt goes beyond facts when he says, "The preference for humanistic script in fifteenth century Germany was certainly a decided acknowledgment of the great new intellectual movement of the Renaissance and, by implication, *a repudiation of medieval dogmatism.*" (Italics added; p. 23.) However, this is simply a doubt that he places in the reader's mind and fails to substantiate it more fully. In every other respect this is a sympathetic and very satisfactory treatment of the man and his age. It will appeal to any student of fifteenth-century culture and will suggest to the scholar further fields of research. (EUGENE P. WILLGING)

LYNAM, EDWARD (Ed.). *Richard Hakluyt and His Successors.* (London: Hakluyt Society; Boston: Boston Athenaeum. 1946. Pp. lxviii, 192.)

This small volume was issued to commemorate the centenary (1846-1946) of the Hakluyt Society. It consists of five essays by divers hands and closes with a complete list of the books and maps published by the society, together with the membership list of 1946. Of especial interest is J. A. Williamson's opening biographical essay on Richard Hakluyt, the sixteenth century founder of British oceanic history. Hakluyt's own voluminous writings, in which he provided full accounts of the voyages and naval expeditions of British and other navigators, played no small part in creating the enthusiasm and initiative that was to blossom forth in the expansion of the British colonial empire in the seventeenth century.

When the Hakluyt Society was first formed its purpose was to carry on the geographical work of Hakluyt; it has now become evident, however, that Hakluyt himself was far more than a mere geographer; he was also publicist, economist, and historian. With the increasing realization of this the aims of the society have also broadened. Another essay, by Sir William Foster, describes the work of Samuel Purchas who carried on and completed the work of Hakluyt. A chapter is devoted to English works in this field in the period from the publication of Purchas' great work to the foundation of the society (1625-1846). The concluding essays relate the work of the society itself in detail and its plans for the future. (WILLIAM KELLER)

MCCRACKEN, GEORGE E. (Tr.). *Arnobius of Sicca. The Case against the Pagans.* Vol. 2. Books 4-7. [Ancient Christian Writers. No. 8. Edited by J. Quasten and J. Plumpe.] (Westminster: Newman Press. 1949. Pp. 375-659. $3.25.)

This is the second and final volume of Dr. McCracken's fine translation of the

apologetic and polemical work of the African Arnobius *Against the Pagans.* The first volume contained the introduction to the whole work and text and notes to the first three books. This volume contains the last four books and the index to the whole work. There are in all 659 pages. Dr. McCracken is professor of classics at Drake University, Des Moines, Iowa. The second volume is marked by the two fine features of the earlier work. The translation is accurate, and is even more readable than the first volume. The original is quite difficult; the success of the translation and the happiness of the translation mark Dr. McCracken's work as being even the more remarkable. The passages which, *pudoris causa,* he left in the Latin original and transferred to the notes, could, I think, have been rendered into English in the text.

The notes again leave nothing to be desired in this work. Questions of lower and higher criticism are amply treated. With the editor I believe that Clement of Alexandria was at hand to Arnobius in his criticism of the gods. The work is rendered the more useful by a thirty-six page index.

Readers of this review fully appreciate the value of works such as this that offer to men of our century the historical and literary monuments of the past. It is a sign of the maturity of American scholarship that such work is being so plentifully done. Finally it may be observed that the student of history and of theology will find material for consideration in the weakness on one hand of Arnobius' individual arguments, and the strength, on the other hand, of his general criticism. (ROBERT WILDE)

MACLEAN, FITZROY. *Escape to Adventure.* (Boston: Little, Brown and Co. 1950. Pp. viii, 419. $4.00.)

Escape to Adventure supplies first-hand and graphically recounted information on two of the less discussed aspects of World War II: the desert guerrilla fighting of the African campaign, and the war in Jugoslavia. The first part of the book, however, is a traveller's tale of life in the Soviet Union before 1939. As such it is interesting, but adds little that is new to what is now familiar material.

Of greater value for the historical record is the second part of the book where Maclean gives a participant's account of the part taken in the African campaign by the squads of guerrillas operating behind enemy lines in the desert, in circumstances demanding the utmost in daring and inventiveness. A brief but significant experience in Iran allows the author to illuminate some aspects of the situation in that vital area in 1942.

A still more valuable "footnote to history," however, is the third part of Maclean's work which deals with his mission in Jugoslavia between July, 1943, and March, 1945. Briefed by Churchill, he went as an "ambassador-leader" to Tito's Partisans. He vividly describes the heroic epoch of their politico-military struggles. Light is thrown on the genesis of the partisan movement, on its relations with Mihajlovic's Cetniks, and on the solution of the problem created by the surviving royalist faction in 1945.

The storybook quality of Maclean's adventures is matched by the charm of his style, yet one is impressed by the apparent absence of any desire to sacrifice fact to dramatic effect, and by the circumstancial character of the witness he gives—though there is no reference to a diary or other source on which he draws,

nor is there any attempt to corroborate statements. The book stands as the account of an open-minded and alert observer whom fortune brought into contact with historically important persons at historically significant moments. (MARY QUINLAN)

MAÑACH, JORGE. *Martí: Apostle of Freedom.* Translated by Coley Taylor. (New York: Devin-Adair Co. 1950. Pp. xvii, 363. $4.50.)

Available works in English on the Cuban revolts for independence generally tend to oscillate between the spirit manifested by the books of Murat Halstead or F. E. Chadwick and that of Walter Millis' work. As a consequence, one could readily gain the impression that the Cuban desire and revolt for independence are the results of the example and encouragement of citizens of the United States.

The present reasonably objective biography of José Martí (1853-1895) should do much to correct the above perspective. In the course of narrating the incidents of Martí's early life, his small part in the Thirteen Years War, arrest, imprisonment, exile in Mexico, Guatemala, Venezuela, and New York, Mañach offers a number of valuable notes: life in Cuba in the 1850's, Spanish politics and administration, the internal history of the independence movement among Cubans on the island and in the United States. The most important points, however, are those least known in the United States: Martí's position as "political philosopher" of the revolt; the fact that the incidence of the revolt in 1894-1895 was due to his constant agitation, planning, and diplomacy in persuading Máximo Gómez and Antonio Maceo to work together in military affairs. The author's effort to make Martí's journalistic work of the 1880's the origin of a good neighbor policy is nullified by his honesty in presenting the faults of his subject's temperament and character.

Coley Taylor's idiomatic translation is excellent, in spite of a few expressions which grate upon the ear. Not the least attraction of the book is the preface by Gabriela Mistral, an appreciation of the works of Jorge Mañach. (MICHAEL B. MCCLOSKEY)

MANNING, THOMAS G., DAVID M. POTTER, and WALLACE E. DAVIES. *Government and the American Economy, 1870 to the Present.* (New York: Henry Holt and Co. 1950. Pp. xvi, 464. $3.25.)

This is another volume in the series of select problems in historical interpretation prepared by the members of the Department of History of Yale University. Of the twelve problems they have selected for intensive study, four are concerned with New Deal legislation. Each topic consists of a brief sketch of the historical background of the problem, primary source material illustrating its nature, and finally a series of questions which will make the student come to grips with the problem. The only criticism which this reviewer has of this otherwise excellent work is one the authors tried to obviate. They tried to include enough background material to orient the student and to enable him to see the problem in its historical context. Yet, their attempt at conciseness has at times resulted in generalizations, the accuracy of which is open to question, e.g., their statement:

"In the United States the relation of government to the economy has become a dominant question only within recent times" (p. 3). Could it not be said that because of the economic forces producing the Constitution, that the relation of government to the economy was paramount from the very establishment of the nation? (THOMAS A. DUNLEA)

MAYNARD, THEODORE. *Henry the Eighth.* (Milwaukee: Bruce Publishing Co. 1949. Pp. viii, 431. $3.75.)

This is a well written book. It would have been more accurate to call it "The Life and Times of Henry Eighth," instead of the title chosen. It is a popular biography much in the category of the works of Belloc. This does not mean, however, that it is not authoritative. Mr. Maynard has written other books on this period and quite obviously knows it very well. He does not differ too much from Constant who has given us one of the best interpretations of the period.

The popular reader will be shocked at some of his statements. For instance, "Henry must be admitted to have had at least an arguable case" (p. 123). I am in perfect accord with the statement. However, the popular mind, in its tendency to over-simplify, usually dispenses with the case by merely stating that Henry asked for a divorce and the Pope very peremptorily told him no. It was by no means so simple.

There will be quite a few arguments started concerning the statement of Maynard that "the Pope's primacy was something that had arisen rather because of historical necessity than as something divinely ordained" (p. 176). Maynard says that this was the belief quite current at the time. It is extremely difficult being categorical about such uncategorical affairs.

As one reads this book, it gives the assurance that contemporary historical writing is on a much higher level than it was shortly after the time of Henry or even to the opening of this century. We have documents now which Catholics and Protestants use, with the results that the area of difference between Catholic and Protestant writing on this period is being narrowed down very considerably. So true is this, that it is difficult to tell whether the writer is a Catholic or a Protestant. This is as it should be. (EDWARD V. CARDINAL)

MENÉNDEZ PIDAL, RAMÓN. *El imperio hispánico y los cinco reinos. Dos épocas en la estructura política de España.* (Madrid: Instituto de Estudios Políticos. 1950. Pp. 227. 20 pesetas.)

Up to the present the several kingdoms of mediaeval Spain have been treated by historians, even serious scholars, as isolated entities with no closer mutual contacts than their relations with other kingdoms of western Christendom, without any cohesive bond, without regard for Christian Spain as such, with no idea of Spain fighting the Moslems, but rather of Spaniards struggling to enlarge their particular state—such is the complaint of the learned author of this book. The error is the result of a superficial reading of the mediaeval texts. These last, when carefully studied, show the *Reconquista* as the cohesive principle of the peoples

engaged in it, a bond that gave to Spain an individuality superior to its component parts. These texts, the chronicles of the tenth and eleventh centuries, are themselves greatly to blame, for they are so laconic, inexpressive, and dry that they convey a false idea of the political structure of mediaeval Spain. It is not only recent historians who have fallen into this error; later mediaeval writers in Spain itself neglected these documents, made no attempt to supplement them, and had no clear grasp of the early *Reconquista*. Sr. Menéndez Pidal has undertaken to bring to light the political principles governing that great effort—the imperial idea and the idea of the *Cinco Reinos*, both of them pushed into oblivion in the later Middle Ages. Attention was first drawn to the title *imperator* by Ernst Mayer who studied the pertinent documents in 1925-1926. His conclusion was that the title was used in the tenth century to denote princes independent of any other power, and in the eleventh and twelfth centuries to signify supreme sovereignty over all Spain. Other scholars later endeavored to show that it had a special connection with the Kingdom of León. In 1945 Alfonso García Gallo criticized their conclusions and upheld Mayer's view that there was no Leonese empire, but the title was used indifferently by various kings and counts until under Alfonso VI it became a real title denoting supremacy over all Spain. In the present book Menéndez Pidal summarizes his earlier studies, which show that *imperator* as used by the counts of Castile simply meant "ruler" in general, without signifying independence of any other power or claims to fulness of authority. He then treats in great detail the imperial title as one denoting special dignity; it had no fundamentally military meaning, but signified a king of higher rank than others, the one in whom resided the supreme right to the recovery of the entire Visigothic kingdom; it was itself an affirmation of the integrity of the Neo-Visigothic kingdom. The history of the imperial title is traced from Alfonso III to Alfonso VII. Its ruin was caused by the creation of independent Portugal in 1140 and by Alfonso VII's division of his states between his two sons in 1157. From this time the imperial idea went into eclipse, while the *Cinco Reinos* grew strong, acquired full individuality, and ceased to be divisible. There still remained some solidarity among the five kings and their people; there was real national feeling, cultural unity, and a common mission. Although the older unifying principle was quickly forgotten, the *Cinco Reinos* supplanted it as a technical term for "all Spain." (ANSELM BIGGS)

MEYER, ROBERT (Trans.). *The Life of St. Antony.* By St. Athanasius. [Ancient Christian Writers. Volume 10.] (Westminster: Newman Press. 1950. Pp. 155. $2.50.)

The editors of the Ancient Christian Writers acted wisely when they decided to have the life of St. Antony by St. Athanasius translated into English. They were likewise fortunate in securing for this purpose the services of Robert Meyer, assistant professor of comparative philology at the Catholic University of America. In a preface the translator describes briefly the life and times of St. Antony. He discusses the qualifications of St. Athanasius as an historian and writer, and explains in what sense the present work marks the beginning of a new type of literature: the Christian biography. In the conclusion of this section he traces the influence of St. Antony, "the father of monasticism," upon his con-

temporaries and succeeding generations. Meyer's knowledge of Greek, of theology, and of ecclesiastical terminology is clearly evident. Not only has he remained faithful to the thought of St. Athanasius but he has given us a translation that flows smoothly and is very readable. Undoubtedly this book will become the standard English version of the life of St. Antony. In reading this biography some things strike us as strange. For example, about one-third of the subject matter is devoted to the unending struggle that St. Antony had to wage against the demons. Again, although this saint of the desert had little formal education, St. Athanasius quotes sermons of his which are remarkable for their rhetoric as well as for their philosophical and theological precision. The translator does not avoid these and similar problems but answers them in a very able manner.

There is a complete and convenient index. While no bibliography is listed the 300 footnotes provide many references to books and monographs for the benefit of the specialists. This translation, therefore, maintains the high literary and scholastic standard of the previous volumes in this series. It deserves a place in the library of every priest and religious community. Students of literature, too, will find this first book on hagiography most interesting. The general reader will be impressed, even as was St. Augustine, by this story of a man, who spent eighty-five years as a hermit in the practice of the most difficult virtues. (STEPHEN MCKENNA)

MONTGOMERY, HORACE. *Cracker Parties.* (Baton Rouge: Louisiana State University Press. 1950. Pp. viii, 278. $4.00.)

In ante-bellum days Georgia had a vigorous two-party political system which produced some hotly contested elections. Gradually, however, in the decade before the firing upon Fort Sumter the Whig Party declined, due mainly to inadequate national leadership, and it left the field to the Democrats. But Georgia's Democratic Party in its hour of triumph developed new ideals and acquired aims more provincial than national. Thus Mr. Montgomery in his preface states that the manner of this "conversion from Jacksonian dogma to the credo of John C. Calhoun is the essence of this study." Unfortunately, the author chooses to depict the political metamorphosis of ante-bellum Georgia Democrats by an overwhelming collection of quotations from contemporary newspapers. Such a catalogue of editorial opinion undoubtedly entailed much painstaking research, for which the author must be duly credited, but his work is typical "newspaper history" in that it does not make for interesting reading. Chapters VII-IX show some signs of life, it is true, while Montgomery discusses Know-Nothing activity in Georgia, reaction to the Kansas-Nebraska Bill, the temperance movement, and the actual emergence of the Democratic Party as the prime political power of the Empire State of the South. However, one is so overwhelmed by the quotations exhumed from editorial files and patiently laid out for inspection that the final impression is distinctly funereal, even though the topic itself and the reserach entailed in documenting it deserve a better fate. (ANDREW H. SKEABECK)

MONTROSS, LYNN. *The Reluctant Rebels. The Story of the Continental Congress, 1774-1789.* (New York: Harper & Bros. 1950. Pp. ix, 467. $5.00.)

Historians of the American Revolution, or those interested in securing a sound

knowledge of the old Congress and its problems, may wonder why this volume was written. A clue may be found in its frequent appearance on non-fiction best-seller lists during the past year. Mr. Montross has retold the story of the Continental Congress in a way that appeals to the public fancy. From the historian's point of view he has added nothing to Edmund Burnett's *The Continental Congress*. The apparatus of scholarship is included in the form of numerous footnotes and several pages of bibliography. A few moments' consideration of these compilations indicate that the author ignored or was unaware of some of the more valuable sources for the history of the Congress. In general the book is based upon Burnett's superb account published in 1941, on the eight volumes of Burnett's *Letters of Members of the Continental Congress*, and on the more familiar and less complicated passages from the *Journals* of the Congress itself. The author's understanding of the foreign relations of the Congress and of other key problems with which it dealt is negligible. Even in the matter of narrative style this reviewer much prefers Burnett's polished wit to this author's anecdotal technique. (JOHN J. MENG)

MOON, R. O. (Trans.). *Goethe's Autobiography. Poetry and Truth from my own Life, by Johann Wolfgang von Goethe.* (Washington, D. C., Public Affairs Press. 1949. Pp. xvi, 700. $5.00.)

The year 1949 produced a large number of studies and witnessed many celebrations in honor of the bicentennial anniversary of Goethe. In 1932 Moon published (London, Alston Rivers, Ld.) a translation of Goethe's *Dichtung und Wahrheit* on the occasion of the centennial of the great poet's death. Again in 1949 Mr. Moon had his translation of 1932 republished by the Public Affairs Press, calling it the "Bicentennial Edition." These two editions are essentially identical.

The popularity in England and America of Goethe's fascinating and informative autobiography is attested by the number of English translations, of which Mr. Moon's is the most recent.

In 1847 Park Goodwin translated Goethe's *Dichtung und Wahrheit,* which was published by Wiley and Putman. In the following year J. Oxenford contributed to Bohn's Standard Library (London) a translation. Again in 1872 Bell and Daldy (London) published another edition of Oxenford's translation. In 1908 Minna Steele Smith prepared a revised edition of Oxenford's 1848 translation. Books I-IX appeared in London on 1904 under the editorship of W. von Knoblauch.

These are but some of the better known English translations of Goethe's great work. Mr. Moon has made once more accessible to the public, particularly to American readers and admirers of the famous German poet, an autobiography, which gives us a good picture of the young genius whose works have attracted the attention of the civilized world. Those who have not mastered the German language will be most grateful to the translator for his contribution.

Mr. Moon's translation has been made from the ten-volume edition of Ludwig Geiger (Berlin, 1889). An index was added by the translator. (LEO A. BEHRENDT)

NAUDÉ, GABRIEL. *Advice on Establishing a Library.* With an Introduction by Archer Taylor. (Berkeley: University of California Press. 1950. Pp. xiii, 110. $3.00.)

This is a translation, the first since 1661, of a classic in librarianship. Naudé was among the early advocates of public use of books and placed emphasis on techniques such as classification, subject cataloging, and comprehensive book selection which flow from that principle. He organized the Mazarin Library in Paris and had considerable influence on Leibniz and German library development. His library principles came to the United States via Ticknor and Everett of Boston and Cogswell of New York who had studied at Göttingen. The translation is well done; adequate footnotes and a bibliography supplement the text and there is an index of persons. (EUGENE P. WILLGING)

NORRIS, HERBERT. *Church Vestments. Their Origin and Development.* (New York: E. P. Dutton & Co., Inc. Pp. xv, 190. $8.50.)

This volume will find a ready place on any reference shelf for those interested in the study of liturgy or the history of ecclesiastical art. From the outset let it be known that it is not the type of book one can read at great length but rather one to be picked up and set down at intervals. The author in his introduction warns that "the book should be useful professionally to the historian and ecclesiastic."

Mr. Norris says, "Early vestments were derived from the everyday dress of ordinary people. . . . So it came about that the ordinary civil costume of the well-dressed layman of the first century A.D. acquired sacerdotal significance as an ecclesiastical vestment." Beginning with the alb and following down the line Mr. Norris has endeavored to show this steady growth and development of each vestment, from its place as ordinary daily wearing apparel to its absorption and recognition as official ecclesiastical dress. To the author's great credit he has given a consistent and thorough development of each ecclesiastical garment, step to by step, century by century until it is completely taken over as an official church vestment.

The work abounds with illustrations which for the most part are very good. A few of the more grotesque examples of early vestments could have been omitted without detriment to the value of the book. It is to be regretted that the author did not picture vestments in the style as they are worn today in order to complete the story and thus to allow his reader to mark the noticeable contrast through the centuries—and this in spite of Mr. Norris' aim to trace the development of the vestments of the Church "through the centuries up to the end of the fifteenth century."

The book is well set up, nicely printed, and the paper used lends itself well to the numerous illustrations. While it will not have a wide appeal nor a large sale, yet the author deserves credit for his competent research and detailed study. (WALTER J. SCHMITZ)

OGLE, ARTHUR. *The Tragedy of the Lollard's Tower. The Case of Richard Hunne.* (Oxford: Pen-in-Hand Publishing Co. 1949. Pp. 393. 21s.)

This is the story of Richard Hunne, a well-to-do tailor, who was found dead in his prison cell in London in 1515. Had he committed suicide or was he murdered by the bishop's chancellor? In 1514 his baby died and was buried by Thomas Dryfield, priest of St. Mary Matfellon, Whitechapel, who claimed the bearing-cloth as a mortuary. This Hunne refused on the ground that the infant had no property in the cloth. Dryfield sued him in the consistory court and won his case: Hunne sued Dryfield in the King's Bench as guilty of *praemunire* in hauling him before a "foreign tribunal." The ecclesiastical authorities then arrested Hunne for heresy. His house was searched, forbidden books with marginal notes were discovered; he was examined by Fitzjames, Bishop of London, at Fulham and committed to the Lollard's Tower at St. Paul's. On Monday, December 4, he was found dead, hanging from the wall of his prison, and the question immediately arose: was it murder or suicide? The bishop's chancellor, Horsey by name, was exonerated.

The author claims to have come upon some hitherto unknown documents which seem to assure him that Horsey was guilty and that Hunne had been murdered by two of his agents. Thomas More figured largely in the trial and his role in the procedure is interesting reading. It gives us a good account of More's humor, his wisdom, objectivity, and perspicacity. There were many issues involved in the trial, such as, the inability of the lay people to get a fair trial when the clergy were involved. It forms interesting reading as evidence of the extent of anti-clericalism in England just before the break with Rome.

I think that Ogle has committed the logical mistake of having more in the conclusion than he has in the premises. The evidence he presents did not convince St. Thomas More, a lawyer, and would hardly convince a contemporary barrister. (EDWARD V. CARDINAL)

ORCIBAL, JEAN. *Autour de Racine. I. La genèse d'Esther et d'Athalie.* (Paris: Joseph Vrin. 1950. Pp. 152.)

M. Orcibal, author of several important works on the origins of Jansenism, examines in this work the origins of the biblical tragedies of Racine. Like all of Orcibal's works, this one abounds in detail and is weak in synthesis. Only experts in French history and literature will appreciate it and it may be classed as scientific literary research of a very meticulous kind. The most important point made is that *Esther* contains a veiled defence of a small French religious congregation which had been disbanded by royal command in 1686. The Jesuits were thought to have been implicated in this suppression; certainly Antoine Arnauld wrote to defend the institute. Racine's efforts in its behalf, although apparently seconded by Madame de Maintenon, did not change the royal decision. M. Orcibal is less successful in showing that *Athalie* supports the cause of James II. He maintains that it was produced at a time when Louis XIV could easily have restored the Stuart monarch. Again the efforts of Racine and Madame de Maintenon, if efforts there were, went for nothing. This time it was Louvois who foiled them.

(EDWARD A. RYAN)

PARKS, JOSEPH HOWARD. *John Bell of Tennessee.* (Baton Rouge: Louisiana State University Press. 1950. Pp. viii, 435. $5.00.)

This is the tenth volume in the Southern Biography Series and the author's second contribution on Tennessee statesmen. Dr. Parks' biography of John Bell furnishes an excellent survey of the political questions that harassed the four decades preceding the Civil War. By his opposing views on the bank, and his support of Hugh Lawson White for the presidency, Bell led the revolt in his state against Jacksonian domination. Continued disagreements brought the Whig Party into being. From state senator Bell rose to national fame as congressman, Speaker of the House, Secretary of War, and senator. Controversy over the Texan and Mexican territory, the Omnibus Bill, the patronage, internal improvements, and the Kansas-Nebraska Bill led to the doom of the Whigs and the rise of new political leaders. The downfall of his party was a critical disappointment to Bell who had considered it the "proudest circumstance of his career." With the rise of Republicanism, leaders sought to preserve the union by a new party, but by evading the slavery issue they failed to generate sufficient enthusiasm. Bell loved the union. The tragedy of his career is his defection at the time of crisis. In 1861, "he was a sad, disillusioned and embittered man."

Although Dr. Parks has written a full-length biography, paucity of facts concerning Bell's private life has militated against the production of a more intimate narrative. Nevertheless, he has used his material well, and has literally combed the *Congressional Globe,* the correspondence of leaders, and the press. From these sources he has brought Bell into the limelight of political life and enabled the reader to form a definite judgment of the man, however tiring to the general reader this type of biography might be. The bibliographical essay covers all the known sources and is indicative of the intensive work the author has done. (SISTER MARY DE LOURDES)

PELLEGRINO, MICHELE. *Studi su l'antica apologetica.* (Rome: Edizioni di "Storia e Letteratura." 1947. Pp. xii, 210.)

This is a collection of four studies on as many aspects of patristic apologetics: 1) the propagandist and protreptic elements in the Greek apologists of the second century; 2) a textual analysis of Athenagoras' apology; 3) a defense of St. Cyprian as an apologist, in which the author credits him with a greater amount of originality than is usually conceded, especially in the matter of a wider use of Scripture; 4) the dependence of Lactantius on Minucius Felix, illustrated by more than seventy parallel passages in the *Institutes* and *Octavius.*

Of these, the first holds most interest and has greatest relevance for our time. When the true nature of the Christian religion came to be recognized by the pagan world and war was declared on these new enemies of the state, the "atheists," Christian writers could, understandably, have contented themselves with refuting calumnies, while stressing the irreducible antagonism and taking refuge in their wonderful new ivory tower of truth. Instead, apologists like Justin, with his doctrine of the *logos spermatikos,* called attention to the many seeds of truth in the teaching of pagan philosophers and poets which prepared the way for and found completion in the revelation of the Logos. Their apologies

showed not only what was wrong, but also emphasized what was right in their opponents; and this in turn offered occasion for a positive, "propagandist" exposition of the Christian doctrine. Given the circumstances, it was a remarkable declaration of the principle of Christian humanism; Justin would have recognized kindred spirits in such modern writers as Congar, Suhard, or Daniélou. The author, a worthy disciple of Ubaldi in scholarship, deserves our thanks for underscoring this historical lesson of Christian charity and catholic truth. (GODFREY L. DIEKMANN)

PÉREZ, JUAN BENEYTO. *Historia de las doctrinas políticas.* (Madrid: M. Aguilar. 1948. Pp. xiv, 485. 60 pesetas.)

This work of the prominent political scientist and Salamanca professor, Juan Beneyto Pérez, is just what the title indicates—a history of political doctrines. And as far as it goes it is excellent with a sweep, tolerance, and understanding that is exemplary. But after presenting an adequately full account of the development of political thought from antiquity well into the nineteenth century, the book trails off in a conclusion that, except for a few paragraphs, ignores the twentieth century. All of this is without explanation. The last chapter, "The Crisis of the Liberal State," points only superficially to our century with brief references to socialism, syndicalism, and totalitarianism. Perhaps, another volume is to follow, but there is no clue in the book itself.

This should not detract from the fact that the author has produced a work of better than average merit. The breadth of the man's knowledge of all western political thought is amazing. There is nothing provincial about his view. He is generous, not only to Spain and all of Europe but also to the Americas, North and South. He shows an understanding and grasp of our own political development that could be well imitated by Americans in presenting the story of other peoples.

All the names, doctrines, and points of view that grace American histories of political thought are there, and scores that rarely find their way into our works. There is no escaping the conclusion that Dr. Pérez has read and digested the best of the world's literature on this subject. In his preface he warns that he will be so objective that his Catholicism will not be prejudicial to the perspective of the Protestant Revolt and his Latin background will not obscure the importance of the new world. He keeps his promise. He presents much that is Catholic in emphasis but it is done judiciously and fairly.

The book is poorly bound, the paper is of inferior grade, and the printing is pale. There is no table of contents but the index of names and the index of topics are both very complete. (ROBERT J. WELCH)

PETRY, RAY C. *No Uncertain Sound. Sermons that Shaped the Pulpit Tradition.* (Philadelphia: Westminster Press. 1948. Pp. xiii, 331. $4.50.)

PETRY, RAY C. *Preaching in the Great Tradition. Neglected Chapters in the History of Preaching.* [Samuel A. Crozer Lectures for 1949.] (Philadelphia: Westminster Press, 1950. Pp. 122. $2.00.)

In the first of these two publications Professor Petry, the well known teacher

of church history at Duke University, has edited a valuable anthology of sermons, translated into English, representative of Christian preaching from the late second century to the Protestant Revolt exclusive. In the introduction he gives a treatise on homiletics and sacred oratory. The general tone of the author's dissertation is to show the technique employed by the pre-Reformation preachers to elucidate their instructions or to inculcate moral reforms by stressing the use of Bible, stories, examples, and anecdotes. He particularly expounds the use of the Bible by Wyclif who, however, so emphasized the reading and the preaching of the Scriptures that it rendered "superfluous the Missal, Antiphonary, Psalterium, and the other liturgical books" (p. 34). Whereas the book is intended primarily for non-Catholic preachers, the material, as presented and freed from Wyclifian aberrations, might well be utilized by Catholic exponents of the sacred text.

The other work, *Preaching in the Great Tradition* is, to a great extent only an enlarged synthesis of *No Uncertain Sound* as taught in the introduction and exemplified in the anthology. The same remarks concerning Wyclif's overemphasis on the preaching of the Bible, his unwarranted denunciation of later mediaeval pulpit orators, and his depreciation of Catholic worship (p. 110) would also apply here. Professor Petry, to be fair, does not share Wyclif's actions, although upholding, as well he might, the use of scriptural preaching. Both books are a valuable contribution to modern homiletics. (RAPHAEL M. HUBER)

POLLARD, JAMES E. *The Presidents and the Press.* (New York: The Macmillan Co. 1947. Pp. xiii, 866. $5.00.)

Professor Pollard has given us in this book a full treatment of a heretofore neglected subject, viz., the relations of the chief executives of our country with the press, from Washington to Harry S. Truman. The White House press conference has developed today into a very significant agency of the democratic process, providing the means by which national and international matters of import are made known and interpreted for the nation itself and for the world. Such an agency was not even remotely foreseen by the founding fathers, but is the result of a constant growth which received a great impetus under Theodore Roosevelt and which reached its climax in the semi-weekly conferences of Franklin D. Roosevelt.

From the time of Washington to the end of the Civil War administration organs flourished and some executives, notably Jackson, exercised a strong hand on these papers and their editors. Lincoln, too, had a clear realization of the value of public relations between administration and people. The low point is reached in the years of Reconstruction and extends up to the administration of Theodore Roosevelt.

The close, informal relationship that has now apparently become a permanent, although extra-legal, institution is unique in the world today. Professor Pollard has made a valuable contribution with this well-documented survey. (WILLIAM KELLER)

ROBERTS, CHALMERS M. *Washington, Past and Present. A Pictoral History of the Nation's Capital.* (Washington: Public Affairs Press. 1950. Pp. 218. $4.50.)

This volume was issued to commemorate the sesquicentennial year of the moving of the seat of government to Washington. It contains over 500 photographs, prints, drawings, and maps together with over 25,000 words of text. The collection is divided into sections covering everything from Congress, the President, and the Supreme Court to social life in the nation's capital. All of this should provide interesting reading for the average American who has visited the city or who intends to visit it. It is unfortunate that the chapter entitled "The District of Columbia" does not contain some of the local history of which Washingtonians are justly proud. The one city official portrayed here—Governor Alexander Shepherd—is not remembered with pride by most Washingtonians, since his administration marks the end of the franchise in the District of Columbia. The volume, however, may prove of some use as a visual aid in the teaching of history in the high schools. (JAMES F. BREEN)

St. Mary of Redford, 1843-1949. A Modern Parish with a Pioneer Spirit. By various authors. (Detroit: St. Mary of Redford Parish. 1949. Pp. xiii, 112.)

With a half dozen years added for good measure, this centennial recording of St. Mary of Redford Parish penetrates beyond the first Catholic records of that Detroit community. Official parish existence came in 1843 with the transfer of the church property to Bishop Peter Paul Lefevere, lately drafted from his Salt River mission in northeastern Missouri.

In composition and format the book is aptly designed for a popular survey. Its claim to formal history is not so secure. Though the bibliography is good, sources are not cited. There having been available but "a scant three months for a task that might well have occupied as many years" (p. x), instead of definitive accounts the several authors often rely on "one may reasonably conclude."

While rather lengthy, using nine pages for members of parish groups is preferable to the initial attempt at incorporation of a plethora of names in the text. Excellent photographs exhibit the achievements of the present pastor, Monsignor John Gilmary Cook, aided by the genius of architect Ralph Adams Cram. Father Daniel J. Lord's plea for accompanying identification of pictures could have been heeded to advantage. (PETER J. RAHILL)

SCHILLING, BERNARD N. *Conservative England and the Case against Voltaire* (New York: Columbia University Press. 1950. Pp. xii, 394. $4.50.)

In the process of building up his proofs and justification of England's attitude towards Voltaire, Mr. Schilling has found it necessary to present a very thorough picture of the predominant currents of thought in that country in the eighteenth century. The most significant traits, as Mr. Schilling sees them, are complacency, metaphysical optimism, realism, fear of change, and an ingrained conservatism repeatedly reaffirmed. While this detailed description, which occupies almost half of the volume, is no doubt useful for an understanding of an England self-satisfied and, therefore, afraid of any foreign influence which might

be detrimental to cherished conceptions, some of the elements mentioned do not seem to have a direct bearing on the case studied here. E.g., realism far from explaining England's hostility against Voltaire should have prepared her to accept the philosopher who had inherited many of his political ideas from the nation he liked to call "the mother of liberty." A Voltaire more correctly appraised, should not have frightened conservative England since he was certainly the most conservative of all the so-called French philosophers. Mr. Schilling has perfectly understood, and has proved in the second part of his volume dealing directly with the case against Voltaire, that much of England's antagonism was based on an erroneous judgment, or rather on false conclusions drawn from Voltaire's philosophical ideas. Voltaire was an enemy of religion. But religion, reasoned the English, is the foundation of society and of the state. Voltaire, therefore, undermined both the society and the state. England was also too prone to assume that Voltaire was an atheist, a concept intensely repugnant to him and that his aim was to eradicate religion when he constantly asserted that religion was necessary for the people precisely in order to safeguard social stability.

Mr. Schilling's contribution to the history of ideas in England in undoubtedly considerable. The principal originality and value of his book, however, lie in the extended knowledge, underlined by a sound critical approach, of the impact of Voltaire's thought on England and it is for that contribution that French scholars will be greatly indebted to him. (FERNAND VIAL)

SCHLESINGER, ARTHUR M. *The American as Reformer.* (Cambridge: Harvard University Press. Pp. xii, 127. $2.25.)

Alive to the reform impulse in every extensive account of American history, Professor Schlesinger has successfully examined its general character and workings. With a detached but lucid pen the author sketches the historical climate of reform. Early American settlers and immigrants, unburdened by the weight of tradition, move rapidly down the road to reform. Later, "American wage earners . . . capitalists on the make" (p. 9), travel the same highway and quickly pass the milestones of "Square Deal," "New Freedom," "New Deal," and "Fair Deal." This study deals chiefly with the reform impulse in action. When one considers the strong brew of reform, and the ingredients palatable and unpalatable that go into it, he must marvel that on only one occasion, the Civil War, Americans failed to obtain a social reform peaceably. Here, unfortunately, an "ism" bred "schism" (p. 31). Minor reform movements are dismissed as "capsule ventures in Socialism . . . where everything was to be common but common-sense" (p. 46). Not all Americans at all times were reformers, and consequently there was many a "revolt against a revolt." Two flaws detract from this eminently readable book. One is a provincialism that unduly emphasizes Boston-based reformers to the exclusion of southern statesmen like Jefferson, Mason, and Madison, and to the neglect of mid-western social reformers like Jane Addams, Robert M. La Follette, and George Norris. The second is the omission of Catholic reformers who shared in the American quest for social justice and economic welfare. Finally, many readers will not sympathize with Schlesinger's distrust of the House Committee to Investigate Un-American Activities nor with his statement that the "concept of 'guilt by association' " is "novel" and "deeply disturbing to lovers of liberty" (p. 94). (HARRY J. SIEVERS)

SCHOENRICH, OTTO. *The Legacy of Christopher Columbus.* (Glendale, California: Arthur H. Clark Co. 1950. Pp. 349; 320. $25.00.)

Mr. Schoenrich is a lawyer. Through residence in Santo Domingo he acquired a strong interest in Christopher Columbus. As he points out in this work historians have done very little on the legacy left by Columbus to his heirs and the results of that inheritance down to 1898 when Spain lost her last colonies in America. The study is divided into two parts. The first, comprising the first six chapters, deals with the litigation between the various members of the Columbus family and the crown over the obligations of the latter to the family arising from the grants made to Columbus before his first voyage in 1492 and confirmed by later documents. The second part, comprising thirteen chapters, deals with the family disputes and legal actions arising from the will of Columbus. One contribution made by the study is a correction of previously existing geneological tables of the Columbus family; another is the clear picture given of Spanish court procedure.

The two volumes are attractively printed and the plates at the end of the second volume are of real value. The work should be of interest and value to students of Spanish and Spanish-American law. (EDWARD J. MCCARTHY)

SCOVILLE, WARREN C. *Capitalism and French Glassmaking, 1640-1789.* [University of California Publications in Economics, Vol. 15.] (Berkeley and Los Angeles: University of California Press. 1950. Pp. xi, 210. $2.50.)

Here is a monograph. The author desired to fill part of the gap in our knowledge of French eighteenth-century economic history. Unfortunately, to one reader at least, he has failed—unfortunately, because he lavished a wealth of time and trouble on an admirable job of research. In this regard he has respected the *methodology* of history, despite his fears.

But history demands more than methodology: it demands to be written, persuasively yet truthfully, with artful style and organization, and—whatever the subject—in a significant context. The author has, indeed, set "rather arbitrary limits" to his study. In doing so he has stripped the subject of its historical significance and left it standing in isolation. He has presented the pertinent facts, but he has not written the history of capitalism and French glassmaking 1640-1789. (Why, by the way, 1640-?) (J. H. KENNEDY)

SEVRIN, ERNEST. *Un conflit ecclésiastique sous la restauration. Mgr. de Latil, Evêque de Chartres, 1821-1824, et M. Chasles, Curé de la Cathédrale.* (Chartres: mimeographed. 1950. Pp. viii, 261.)

Although individual instances may never prove the rule nor completely demonstrate a principle, still examples often help throw into bold relief the pernicious effects of a basically harmful doctrine. The case of M. Chasles, the curé of Chartres cathedral, is one such instance. Gallicanism, held by many of the French clergy during the centuries preceding our own, was to determine and safeguard, in the minds of its adherents, the liberties of the Church and the clergy of France. This incident shows clearly that the too close union of Church

and State, where the authority of the Church is to be maintained in spite of Rome, is often productive of much sycophancy on the part of its prelates and injustice towards the lesser clergy.

Canon Sevrin has written this rather large work as a project of personal interest to defend the memory of a priest, now long dead, who suffered as much from the consequences of his own thought as from the actions of his bishop. The work is mimeographed, rather poor in quality, verbose, difficult to read, but a thorough historical production. The copy, limited in number, is not for public sale.

M. Pierre Claude Chasles, an émigré priest was appointed curé of the cathedral in February, 1818. His bishop, de Latil (later Archbishop of Reims and cardinal) finally appeared in his see in 1821 and proceeded to erect the cathedral chapter in accordance with instructions from Rome. Chasles in consequence of his position as curé of the cathedral was made a canon, but as the promotion stipulated the loss of his rights of permanency in his position as parish priest, he refused to exercise his new office. As a consequence of the attempts of the bishop (who was the almoner of Monsieur, and who habitually resided at court) to unite the parish to the chapter, Chasles was suspended in 1823 from his office and from all his sacred functions except the offering of Mass.

From this time until his death in October, 1827, Chasles could neither secure a juridical trial from his own bishop, his metropolitan, nor even the civil government, through the Council of State, or the newly created (August, 1824) Ministry for Ecclesiastical Affairs headed by Bishop Denis de Frayssinous. The strange part of the whole proceedings is the failure on the part of bishop or subject to refer the matter to the Holy See. Perhaps, if this had been done Rome might have joined the parish to the chapter as the bishop desired, but it probably would have left Chasles secure in his position as curé until his death. (VINCENT M. MCDONALD)

SHEEHAN, DONALD. *The Making of American History.* Two Volumes. Edited by Ray A. Billington. (New York: Dryden Press. 1950. Pp. viii, 700; viii. $2.40 each.)

It would, indeed, be tragic if one were to judge the contents of this book merely by its title; for it is not only the record of the making of America from the early colonial period down to the beginning of World War II, but an anthology of the works of the ablest American historical scholars. It is a simultaneous study in the economic, political, and social development of this nation and in the development of its historiography.

The two volumes in one contain twenty-eight selections. Each selection is preceded by an introduction which points out the limitations and the outstanding characteristics of the following passage. The selections are arranged in chronological order in accordance with subject matter, beginning with a selection from Charles M. Andrew's superb work of the colonial period, and ending with a passage from Robert E. Sherwood's rather controversial *Roosevelt and Hopkins*, a fact that Mr. Sheehan does not fail to disclose in his introductory remarks. Between these are selections from Parkman, Beer, Becker, Beard, Adams, Turner,

Parton, Phillips, Beale, and other equally able historians, each contributing some special knowledge that leads to a better understanding of the forces that shaped American history.

In the opinion of this reviewer Mr. Sheehan's book is a timely one, coming as it does at the moment when the libraries of most schools are finding it difficult to cope with the demands of increased student bodies. This book may be one solution to the problem, in that it would serve as an excellent source for reading assignments in basic survey courses in American history. No doubt the employment of primary sources is desirable, but the heterogeneous interests that are usually found in the large classes taking these courses make this desire a highly impractical one. Suffice it that the students of such classes become familiar with the works of some of the best scholars in the field. (BERNARD J. STACK)

SIMPSON, LESLEY BYRD. *The Encomienda in New Spain—The Beginning of Spanish Mexico.* (Berkeley and Los Angeles: University of California Press. 1950. Pp. xiv, 257. $3.75.)

This is a revised edition of Professor Simpson's well-known study which appeared in 1929 and with which the present reviewer compared this new edition. Barring the new sub-title, the main title, *The Encomienda in New Spain*, is unchanged. There are considerable alterations in the arrangement of material, notably in the last four chapters of the new edition and also in some of the judgments and conclusions advanced in the first edition. What "is offered," to quote from the author's foreword, "as a new contribution in this study" is the fuller and clearer picture of how the *encomienda* operated in Mexico during the second half of the sixteenth century, this picture being presented in the light of the many new manuscripts unearthed by the author and others since 1929. The revisions show that Professor Simpson studied the difficult question of the *encomienda* with scholarly care and objectivity. Here and there one may disagree with his verdict; but his quest for the truth is beyond question. As it stands now in its new dress, *The Encomienda in New Spain* may be considered, generally speaking, the final word on a most important and long controverted factor in Spain's policy concerning the treatment to be accorded her Indian vassals. Students of Spanish-American history will do well to read this latest edition of Professor Simpson's classic. It will give them a scholar's estimate of Spain's heroic efforts to solve the vexing Indian labor problem during the sixteenth century.

(FRANCIS BORGIA STECK)

PERIODICAL LITERATURE

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